THE ASBURY SEMINARIAN

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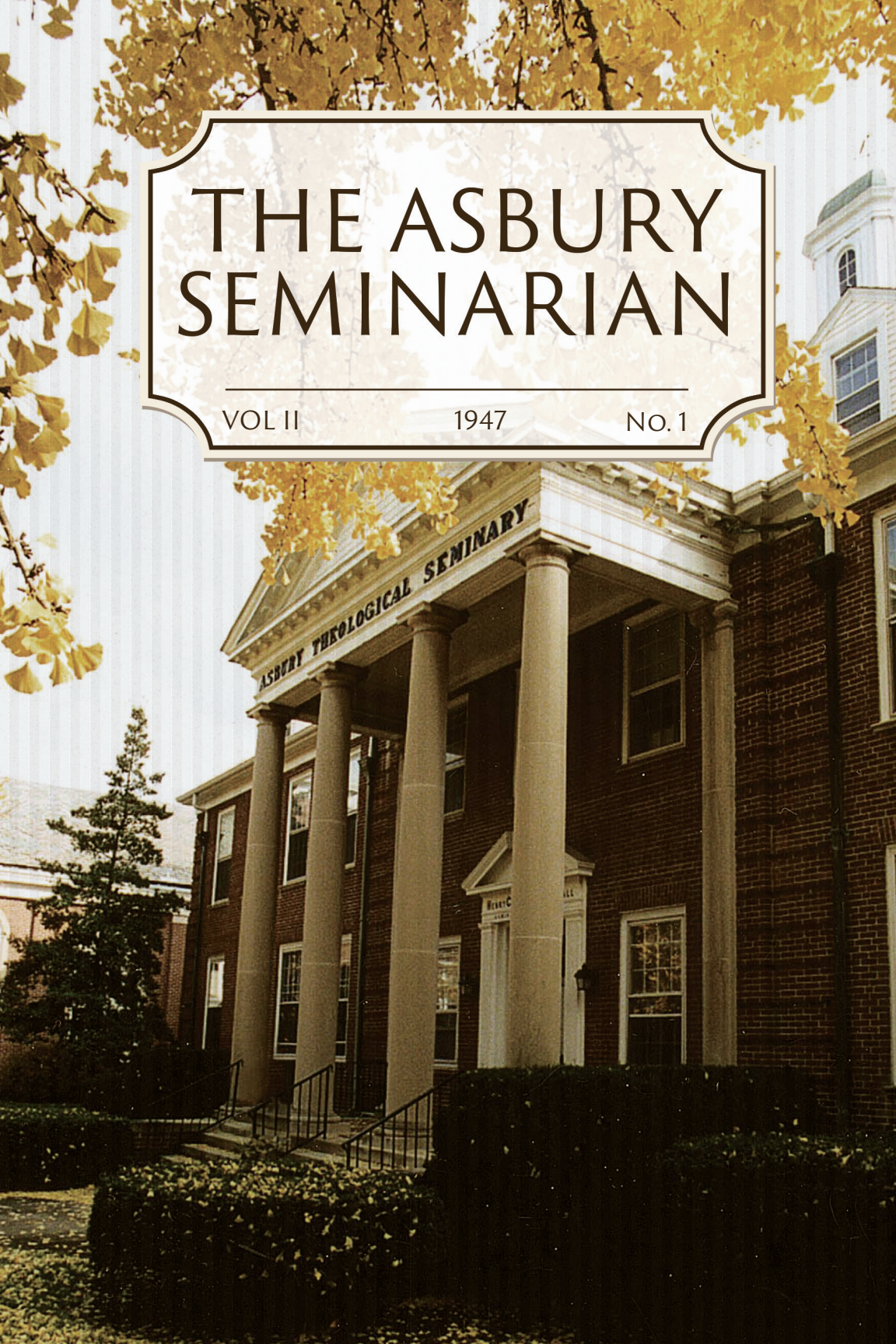

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Vol. II. SPRING 1947 No. 1

Table of Contents

The President's Letter

JULIAN C. MCPHEETERS

Both Asbury College and Asbury Theological Seminary participate in the winter evangelistic services which are held each year in the month of January at the Methodist Church in Wilmore. The meetings this year were held January 12 - 26 with Reverend James Gibson of Fort Thomas, Kentucky, as the evangelist, and Mr. E. Clay Milby of Arkansas, as the song leader. Overflow crowds characterized the meetings from the beginning. There were seekers at every night service during the entire period of fifteen days.

Dr. Z. T. Johnson, president of Asbury College, in a report of the meeting in the *Pentecostal Herald,* says: "The Church, College, and Seminary officials think that this meeting was one of the best that has been held in many years and give praise to God for the mighty demonstrations of the Spirit as He worked in our midst. On some occasions the services seemed like a veritable Pentecost and the power of God was marvelous to behold."

The third annual Ministers Conference was held February the 25th, 26th, and 27th. The Lizzie H. Glide lectures for the conference were given by Bishop Edwin Holt Hughes and Dr. Robert P. Shuler. The instructors for the classes of the conference were: Dr. Harold C. Mason, Professor of Christian Education in Northern Baptist Theological Seminary; Dr. Ralph Earle, Professor of Biblical Literature, Nazarene Theological Seminary; Dr. Cecil B. Hamann, Professor of Science, Asbury College; Dr. George A. Turner, Professor of English Bible at Asbury Theological Seminary. Dr. Earle was also the leader for the hour on "Recent Religious Literature." Dr. I. M. Hargett, pastor of the Fourth Avenue Methodist Church in Louisville, gave the address on evangelism. The missionary address was given by Rev. Charles P. Culver, missionary to China and field representative of the Oriental Missionary Society.

The attendance at the conference was beyond the capacity for entertainment in the town of Wilmore, and it became necessary to secure entertainment for guests in the neighboring towns of Nicholasville and Lexington. A wide area of territory was represented by those in attendance, extending from New York to Texas and from Colorado to Florida.

A twenty-four hour period of continuous prayer was held the week preceding the Ministers Conference. The influence of the day of prayer was one of the contributing factors to the success of the conference.

Two of the four new seminary buildings are now well under construction. The work on these buildings, the H. C Morrison Administration building, and the "Bettie" Morrison Memorial Hall, is being rushed for completion for the opening of the fall quarter in September. The completion of these two buildings will bring great relief in the matter of much needed additional room.

(Concluded on page 33)

In This Issue-

CONTRIBUTORS

JULIAN C. McPHEETERS, President of Asbury Theological Seminary and contributor to a number of religious periodicals, is well known to the readers of this journal through his Letter which is a regular feature.

JAMES D. ROBERTSON (Ph.D., University of Cincinnati) is associate professor of Applied Theology in Asbury Theological Seminary. This article is a sample of the contribution which Dr. Robertson is making to the work of the Seminary through his insight into current literary trends.

REX M. DIXON is an alumnus of Asbury Theological Seminary, pastor of Brightmoor Methodist Church in Detroit, Michigan, and First Vice-President of the Seminary Alumni Association.

ANNE W. KUHN, a graduate of John Fletcher College, holds the A. M. degree from Boston University, and has pursued further graduate studies in Columbia University and Harvard Graduate School of Education.

REVIEWERS AND BOOKS REVIEWED

PAUL F. ABEL: *The Crisis of Our Age,* by Pitirim A. Sorokin.

EDWARD P. BLAIR: *Light from the Ancient Past,* by Jack Finegan.

JAMES F. BOUGHTON: *Preaching from Samuel,* by Andrew W. Blackwood.
Christian Ethics, by Warner Monroe.

HAROLD B. KUHN: *Revelation and Reason,* by Emil Brunner.
A Christian Philosophy of Education, by Gordon H. Clark.
The Christian Use of the Bible, by Frank E. Gaebelein.
The Rebirth of the German Church, by Stewart W. Herman.

B. JOSEPH MARTIN: *What New Doctrine is This?,* by Robert P. Shuler.

C. ELVAN OLMSTEAD: *How to Read the Bible,* by Edgar J. Goodspeed.

WILDER R. REYNOLDS: *A Nation of Nations,* by Louis Adamic.
Caesar and Christ, by Will Durant.

JAMES D. ROBERTSON: *The Genius of the Prophets,* by W. Arthur Faus.
Psychology for the Millions, by Abraham P. Sperling.

GEORGE A. TURNER: *The Idea of Perfection in the Western World,* by Martin Foss.
Wesley and Sanctification, by Harald Lindström.

ELIZABETH W. WARNER: *From Scenes Like These,* by Ethel Wallace.

PETER WISEMAN: *Introducing the New Testament,* by Archibald M. Hunter.
One Gospel for One World, by Harold Paul Sloan.

Editorial --

Are We Beyond Biblicism?

The revival of Biblical theology which is evident not only on the Continent but in America as well seems to be raising anew the question of the philosophy of the Christian Revelation. The scholars of the movement toward neo-Biblicism represent, in the first instance, a reaction against sheer historicism in favor of interpretative study of the Scriptures. Whatever may be said concerning the latent tendency within this 'school' toward the neglect of the historical context out of which the Judeo-Christian message came, it is still more important to notice the manner in which it poses the problem of the relation of human reason to the Christian revelation.

It is necessary to note, in passing, that the trend of the newer Biblical theology is a trend away from the Gospels toward Paul. Moreover, the thinkers responsible for this emphasis make much of the failure of philosophy, and may fairly be charged with inconsistency in their reasoned opposition to reason. One is inclined to inquire further whether their penchant for Paul is wholly consistent with their depreciation of the rôle of reason in its approach to the Christian faith.

Whether we wish to admit it or not, the theological world sits up and takes notice when Emil Brunner announces a new volume. His latest to be translated into English appeared in late 1946, under the title *Revelation and Reason.*[1] It goes without saying that the order in the title is significant to the author, who views the usual order, "Reason and Revelation" as a holdover of Scholasticism. Professor Brunner seeks in this work to safeguard his theology against the danger of becoming a type of dogmatic neo-rationalism, and to do so by the method of beginning with revelation and moving outward toward reason.[2]

The broadest characterization of the method of the author is that he seeks to develop the rational implications of the basic affirmations of the Bible, thought to be found chiefly in the writings of Paul. He majors upon the theme which has been dominant with the dialectical theologians, that the simon pure teaching of the Reformation has been obscured in the post-Reformation equation of revelation with the inspiration of the Scriptures, and by the attempt at the construction of a theory of revelation upon the basis of 'verbal inspiration.' In so doing the Church has forgotten her task of proclaiming "as absolute truth that which can be neither proved by the intellect nor verified by experience."[3]

In setting this type of proclamation in antithesis to the belief in 'verbal inspiration' Professor Brunner commits himself to what seems to us an unwarranted dogmatism in his insistence that modern scientific knowledge has "caused the collapse of the whole edifice of orthodox doctrine." It should be asked at this point upon what basis the dialectical theologians (of whom Brunner is one) pronounce the case of the orthodox view of the Scriptures to be closed? One gets the impression that this position must be accepted upon the authority of those declaring it. But is this rebellion against historicism necessary or warranted? Perhaps it is time to reopen this *closed* case, and to inquire whether the advances of natural and historical science have really served to prove their case.

[1] Philadelphia: The Westminster Press. xii, 440 pages. $4.50.

[2] *Op. cit.*, p. ix.

[3] *Op. cit.*, pp. 6f.

Our author describes the purpose of his volume as follows: "The formulation of a Christian and theological doctrine of revelation as a doctrine of believing knowledge."[4] In developing this theme, the author recognizes that there exist positive relations between revelation and reason. These 'relations' seem to grow out of the fact that man possesses reason—a reason which may either affirm dependence upon revelation or else through a false assertion of its self-sufficiency become really irrational.

Few will fail to agree with Brunner in his assertion that the Biblical view of revelation is complex, and difficult to formulate. Many will appreciate also his contention that the Biblical understanding of revelation is completely different from that in non-Biblical religions, and that it is the distinctive element in Christianity which is essential and basic.[5] In this connection, the reader will appreciate a quotation:

> The closer consideration of the facts of the history of religion therefore show us that the common assumption that the Christian claim to revelation is opposed by a variety of similar claims of equal value is wholly untenable. The amazing thing is the exact opposite, namely that the claim of a revelation possessing universal validity in the history of religion is rare. The claim of revelation made by the Christian faith, however, in its radicalism, is as salutary as its content: the message of atonement.[6]

The faith by which revelation is received is, according to Brunner not a relation to an "it" but a personal relationship. In this connection, he insists upon placing in antithesis the two elements: trust in and obedience to the Lord of the Church, and historical Biblicism. This, it seems to the reviewer, is not necessary: may not "doctrinal belief in the Bible" be a necessary part of an unconditional personal surrender to God?

Related to Brunner's doctrine of revelation as 'personal correspondence' is his attention to the question of the nature of man "before God" as ruling out any neutral view of human nature. Welcome is this emphasis upon human responsibility and the insistence that the varied explanations of responsibility upon the basis of human nature or of human society is in itself a form of unbelief.[7] In the light of this, reason is restless and distorted, in the natural man, precisely because it is reason working against itself in failing to perceive the Word of God.

Section 2 of the volume, under the caption of "The Fact of Revelation," deals with the questions of Revelation in the Creation, Revelation as Promise, Revelation as Fulfillment, The Witness of Holy Scripture, The Witness of the Church, The Witness of the Spirit, and The Unity of the Revelation. In a sense this section continues Brunner's emphasis upon 'Correspondence' in *The Divine-Human Encounter*[8]. Underlying the discussion is the familiar theme of the antithesis between 'Biblical faith' and the orthodox understanding of the Christian Scriptures. It is a bit distressing to hear again, in a discussion containing so much that is enlightening, the familiar themes, 'the Fundamentalist's bondage to the Biblical text', 'a paper pope' and 'God is not a "Book God".'

The major problem with which the latter half of the book deals is that of the relation between revealed truth and truth rationally understood. Whereas the latter is timeless, impersonal and logical, the former is living, given, personal, and appropriated. This leaves us with a dualism

[4] p. 12.
[5] *Op. cit.*, pp. 219ff.
[6] *Op. cit.*, pp. 236f.
[7] *Op. cit.*, p. 55.
[8] Philadelphia: Westminster Press, 1943.
[9] *Op. cit.*, pp. 369ff.

of (rational) truth and life. It is in the Logos that this dualism is overcome.[9]

Thus the two concepts of truth find a higher unity in Jesus Christ who is both 'the logos of reason' and the 'Person, the eternal Son' and in whom the impersonal is transcended in the personal. And while logical truth is 'awakened' in us, theological truth is apprehended in personal encounter. In this encounter rational theology is left far behind, faith operates, and the Living God speaks. The function of the Scriptures in this act of 'encounter' seems to be that of awakening 'faith' rather than that of imparting Christian truth.

Underlying all of Dr. Brunner's discussion here is his depreciation of the Biblicism of historic Christianity. If this reviewer correctly assesses *Revelation and Reason,* he finds its author increasingly occupied with a refutation of the classical orthodox view of the Scriptures. His section on "Biblical Faith and Criticism" adds little to that which the dialectical theologians have been saying concerning the supposed contrast between the orthodox doctrine of Scripture and the 'real Reformation doctrine of faith.' Many readers will feel that Brunner makes Luther's weakest affirmations concerning the Bible to be his classic affirmations. We wonder whether Luther's depreciation of the Epistle of James and the Book of Revelation rightly represent the Reformation view concerning the Christian Scriptures.

Nor is there much which is new in our author's statement of the historic conflict between the medieval views of space and time and those of Copernicus, Kepler and Lyell. For the present it will be necessary to let history pronounce its verdict upon Dr. Brunner's wisdom in asserting (apparently with approval) that "evolution has become part of the world outlook of every educated person," or his assertion that "The Christian faith does not presuppose any definite view of the world as preferable to another."[10]

In the section under discussion, as well as in the book as a whole, the author leaves his system with the task of reconciling the *mythical* elements, which he alleges the Bible to contain, with the demands of the thinking man. He asserts, without clearly proving his point, that a Bible full of discrepancies, historical errors, and scientific inaccuracies is not mythical in the sense that the literature of non-Christian literature is mythical. This reviewer confesses his inability to see the cogency of this argument. Nor does Brunner help things greatly by his attempted re-definition of myth as "symbol of movement." It is true that the God of the Bible is high above man, and that His self-disclosure must utilize language intelligible to us. What is not so clear is, that He is limited to myth and symbol in revealing Himself to man.

Equally difficult to follow is Professor Brunner's insistence that in 'divine history' actual facts are unimportant and that much of Genesis is 'primal history' and without historical accuracy—that a credible record of the period of the Patriarchs has been completely lost.[11] It seems that he would restrict the historically credible part of the Bible to a selected and skeletal record of Jesus of Nazareth. It may be questioned whether the problem of symbol and myth can be solved as easily as our author thinks, i. e., by an appeal to 'this bit of world history' apart from the broader context of historical fact within which the Bible seems to set the life and work of the Lord Christ.

Along with this apologia for the use

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[10] *Op. cit.,* p. 281.

[11] *Op. cit.,* p. 286.

of the term 'myth' in connection with the Christian Scriptures, Dr. Brunner suggests that his view of truth "finally changes our thought about the impropriety of the use of the category of personality for God."[12] It will be of interest to see what comment the Personal Idealists may make upon this feature. In a review of *The Divine-Human Encounter*[13] this reviewer timidly suggested that Professor Brunner might be moving in the direction of contemporary Personalism; in *Revelation and Reason* there are further straws in this wind.

The discriminating reader will find a great deal in this volume which will enrich his understanding of the contemporary theological scene. He will discover, moreover, that the dialectical theologians have a Fundamentalism of their own. *Revelation and Reason* embodies an able formulation of this. The book prompts also a number of questions. First: Why is Dr. Brunner increasingly concerned to combat traditional Biblicism? Can it be that it is now the chief competitor of the dialectical theology for the consideration of minds reacting against classical liberalism? And second: Is orthodox Biblicism really a thing of the past? Has modern scientific discovery really rendered it obsolete? If so, why so much expenditure of effort to discredit it?

H. B. K.

[12] *Op. cit.*, p. 409.

[13] In *Harvard Divinity School Bulletin*, 1943-1944, pp. 97f.

A Mirror For Our Times

JAMES D. ROBERTSON

To appreciate the temper of our generation we must examine the literature of our time; for literature is a sensitive machine which reveals the moods and feelings, the aspiration and despairs of a people. We do not address ourselves to philosophy, which offers a *theory* of life; nor to religion, which provides a *way* of life. For our purpose we turn to literature, which presents an *interpretation* of life. Without Sir Walter Scott, Anglo-Saxon England cannot be well unnderstood. The spirit of nineteenth-century England is only imperfectly realized until one has read Charles Dickens. Marjorie Rawlings' "Fodderwing" and even John Steinbeck's Joad family give us the very feel of life as it is being lived in certain sections of America.

Better than any other art, literature succeeds in reducing that huge, shapeless will-o-the-wisp called civilization to a palpable working entity. The infinitely complex it resolves into a simple, understandable pattern. This is what Oswald Spengler means when he says that the works of art of any given period manifest the ruling passion of that period. The literature of the Elizabethans, for instance, reflects versatility and enthusiasm; that of the Augustans, urbanity and tolerance; of the Victorians, smugness and shallow optimism. What is the prevailing mood or pattern for our day as disclosed by contemporary letters? Of this we are certain, none of the epithets just mentioned satisfies the description of our time. But before discussing the problem at length it needs to be emphasized that literature can be an indispensable ally in the service of religion.

One of the best Greek scholars is quoted as saying that the verb which Paul uses when he tells Timothy to be instant in season and out of season should be translated "be contemporaneous: be up-to-date." The Christian minister can hardly comply with this injunction if he ignores the writings of his contemporaries. Unless he sees the human scene as mirrored by current literature, his understanding of the needs of his time must inevitably be distorted and inadequate. It is to present-day fiction, poetry, and drama that he must look if he would be "contemporaneous," if he would keep up with the intellectual currents of modern thought. Of all the literary forms, it is the modern novel that bears the closest resemblance to American life. Ever a guide to social change and a prophecy of things to come, it is the most important literary medium today. Poetry, too, has been quick to register the fundamental changes taking place in our society. It is time for grave concern when our poets are full of sound and fury. Because the most significant literary work is at present being done in the fields of fiction and poetry, these will be our chief interest for the present discussion.

I.

On all sides it is agreed that a change of very great proportions is taking place today in American civilization. Many feel, as did Matthew Arnold four score years ago, that they are standing between two worlds, one dead, the other powerless to be born.

Strong, well-defined, reassuring philosophers are entirely lacking in our day. The old optimism is gone and no constructive value has taken its place. Outmoded are the preachments about the inevitability of a beneficent human progress, the corollary of the doctrine of human perfectibility. Men have begun to see that Huxley missed it somewhere, that Dean Inge is nearer the mark when he says that all idea of progress is superstition. Whether or not we are standing at the crossroads of the world's history the literature of the era does not directly say. It leaves no doubt of the fact, however, that we are in a period of major transition. As Henry Seidel Canby points out, even the most confident American writing—columnists' satire, musical comedy, movie scripts — has the note of fear of change, the implied *if*. Those factors precipitating the change are of course responsible for the disillusionment and despair that obsesses our times. It is this feeling of despair that contemporary literature mirrors as the ruling passion of our times.

Even the most casual reader of the literature published from 1918 to the present is bound to be gripped by the feeling of frustration and dejection that abounds generally in every form of writing. Edna St. Vincent Millay's long poem, "Conversation at Midnight," illustrates well the spirit of these years. Meeting at midnight in a busy city, representatives of various professions discuss at length many topics covering the range of American civilization—sports, religion, sex, politics, the arts — hoping thereby to discover some meaning to it all. The conversation proves fruitless. The priest leaves the parley early. Neither the liberal, the agnostic host, the stockbroker capitalist, nor the communist poet can find a ray of hope as he gazes at the human spectacle. The conclusion comes inevitably,

> Let us abdicate now; let us disintegrate quietly here, convivially imbibing
> The pleasanter poisons.

A line from Edwin Arlington Robinson echoes the same futilitarian mood,

> I cannot find my way, there is no star.

The title of T. S. Eliot's poem, "The Wasteland," is sometimes used to describe the chaos of modern life. This highly unintelligible poem, a series of staccato-like pictures, is the reaction of a brilliant mind to the utter meaninglessness of this our life. Eliot, spokesman for the great army of youth who came out of the First World War disillusioned and dismayed, exposes with cruel realism the stuff out of which our society is made. Another war-poet, Kenneth Patchen, also speaks for these same bewildered youth,

> We manage to have the look that
> young men have;
> We feel nothing behind our faces,
> one way or another.
>
> We shall probably not be quite dead
> when we die.
> We were never anything all the way;
> not even soldiers.

It seems that every post-war writer, major and minor, in prose as well as in poetry, has felt the call at some time or other to debunk our civilization. The novel especially has been much pre-occupied with what Halford Luccock calls "the dark capital D's"—Disenchantment, Disillusion, Disintegration, and Damnation. Not that there has been a lack of pleasant-reading fiction. Yet the crop of historical fiction and exotic novels like Hilton's *The Lost Horizon* only serve to express the more strongly, civilized man's longing to escape from the present. It is significant that humor is conspicuously absent from the writing of the past two decades. When in 1941 E. B. White compiled his *Sub-Treas-*

ury of American Humor it is said that he found it possible to include only one extract from an American novel; that was the first chapter of Sinclair Lewis' *Babbitt.* Why this surprising lack of humor? Could it be because our novelists have been angry at something?

II.

A survey of the literature produced since the close of the First World War would suggest that three or four dominant factors are responsible for the general disintegration of American life and culture. In the first place, a host of authors, particularly in the twenties and thirties, are the victim of a narrow, naturalistic philosophy which is the offspring of the nineteenth century thought and which has been completely devastating in its reach into every area of modern life. Unlike the realist in fiction the naturalist, yielding to some form of scientific determinism, preaches that man is at the mercy of his environment. Free-will is considered a "spark of fantastic imagination." Man is either the pawn of certain mechanical, world-controlling forces which are hostile or indifferent to him or he is the victim of his own glandular secretions. It is not to be wondered at that younger men, writing in the naturalistic vein, should show a pronounced sadist strain. What else could be expected when men have no standards, no faith, no inhibitions, no confidence in their own free moral agency? If they are cruel it is because life is cruel to them. If they lack the inner poise which characterized the leaders of the last intellectual revolt in America — Thoreau, Emerson, Melville, and Whitman—it is because they feel that the odds against them are insurmountable. Sadism reaches its peak in Faulkner's *Sanctuary.* This story of a young innocent girl tortured by a moron, is told with a crude realism that is truly terrifying. Faulkner, reputed to have written some of the most tortured prose in American fiction, says that he chose the horror medium as the right answer to current trends. The "sanctuary" he offers is the insane asylum and the county jail.

But it is Theodore Dreiser who is regarded as the most influential naturalistic novelist of our time. To him is given the credit for having brought American fiction into close harmony with American life. With the publication of *An American Tragedy* Dreiser's naturalism until a few years before his death in 1945 dominated American fiction. For more than half a century Dreiser studied his fellows more closely than did any other writer, candidly reporting what he found, indifferent to his critics. For the first twenty years of his career he was chronically abused both by critics and the reading public, notably the optimists, puritans, and sentimentalists. During the depression years of the late twenties, however, the general attitude toward him softened considerably and it was not long before many of the major authors were embracing the naturalistic point of view—men like Edwin Arlington Robinson, Edgar Lee Masters, Sherwood Anderson, Eugene O'Neil, and Ernest Hemingway. It was Dreiser, together with Sherwood Anderson, who furnished inspiration for the parade of books in the twenties that were designed to expose the cruelty of the environment, the cheap standardization of American life, and the avariciousness of American business. Dreiser holds that existence is entirely meaningless, that the determining forces of life are physio-chemical actions and reactions which divide mankind into the strong and the weak, not the good and the bad. He confesses to having had some "lingering filaments of Catholicism" trailing him in his twenties, including faith in the

person of Christ. It was his subsequent discovery of Huxley, Tyndall, and Spencer, he says, that "blew him to bits" intellectually. *An American Tragedy,* regarded as his best work, opens in a large city with a little family of street evangelists, the Griffiths. Clyde Griffith the "hero" seduces a girl, whom he later resolves to murder. When she dies, the result of an accident, he is accused on circumstantial evidence. Confusedly he signs a confession. In the end he goes to his death uncertain of God's forgiveness and in spite of the prayers of his godly mother. The author, in tracing the steps leading to tragedy makes out that the lad from the beginning was hopelessly defeated by a web of circumstances. Since for Dreiser sin is physical in origin rather than psychological, the question of guilt is irrelevant. Moral judgment he never passes on a character or deed. The problem is one of bio-chemistry, not morality. However one feels about his philosophy, Dreiser does succeed in driving home the sorrowful plight of that vast army of beaten and bewildered men and women who limp across the stage of modern civilization. And in so doing he renders a real service to religion.

If Dreiser long ago gave up in his attempt to find a solution to life, Sherwood Anderson never quit trying. And in the end he was more lost than ever. His stories, like those in *Winesburg, Ohio,* are peopled with characters who, like himself, are always in a state of mental and spiritual chaos—"the misfits, the mutterers, the crazy rebels, the hall-room brooders," as Clifton Fadiman calls them. John Dos Passos, also in the Dreiser tradition, published in 1938 his trilogy entitled *U.S.A.,* the product of his study of the dominant tendencies in American life in the first three decades of the century. The basic judgment in *U.S.A.* is the emptiness of our modern life. As J. D. Adams has observed,

> The characters live not in relation to codes or values, but in relation to the headlines. Family life is conspicuously absent from the trilogy; human relationships are something to be snatched between wanderings on various missions. In becoming all eyes and ears, victims of the suggestibility of the radio, the newspaper, and the moving picture, mankind has lost its heart.

Caldwell's *Tobacco Road* and Wright's *Native Son* both present the naturalistic viewpoint. To a greater degree than other writers in the sadist strain, both these men, maddened by class and race inequalities, use the most degenerate Southerners as terrific object lessons of social and economic injustice. Caldwell tells a grotesque tale of brutality, lynching, and murder. Whatever the humor of *Tobacco Road* it has a metallic ring amid the tragedy of human relations which produces it. *Native Son,* believed to be the strongest novel written by an American negro, is a veritable sea of hatred lashing relentlessly at the white man. Nowhere is the disillusionment of the moderns more carefully recorded than in Ernest Hemingway, the writer who is reputed to have had the greatest influence on the prose writing of our time. Hemingway's characters are active enough, but they are soulless and void of a sense of moral value. Dehumanized creatures they are, representing a reversion to the primitive. His most savage book, *To Have and Have Not,* for instance, shows the spiritual bankruptcy of a people that feels itself completely lost, a feeling that seems to have gripped the men of letters in our generation more than it has the preachers.

Although naturalistic philosophy has exerted a predominant influence in contemporary fiction and poetry it must not be thought that all the major writers, though decidedly pessimistic, have used the naturalistic

approach. No novelist offers a sharper and more searching criticism of the superficial quality of American life than does Sinclair Lewis, perhaps the greatest photographer in American fiction. In *Main Street* Lewis sees

> a savorless people gulping tasteless food and sitting afterwards coatless and thoughtless in rocking chairs prickly with inane decorations, listening to mechanical music, and saying mechanical things about the excellencies of Ford automobiles.

But unlike his followers Lewis is not without vision and hope, for through it all he holds fast to a belief in the intrinsic worth of man. Other serious-minded novelists who are unsparing in their exposures of the hollowness of our society but who steadfastly refuse to yield to the environment are Ellen Glasgow, Willa Cather, Pearl Buck, and John Steinbeck. Although no less realistic than their male contemporaries the women writers seem less inclined to accept defeat. It is said that when a practically-minded publisher once asked Miss Glasgow why she did not write an optimistic novel about the West, she replied that if there was anything she knew less about than the West it was optimism.

III.

If the leaven of naturalism was creeping like a paralysis over our men of letters of the last few decades leaving them cynical and despairing, the propaganda of modern psychology, especially of the Freudian variety, was doing an excellent job in bringing about their complete moral disintegration. It became fashionable to speak as if we had at last caught up as by some infallible means with all the answers to the problems of human nature. With the behaviorists insisting that a changed environment should cure practically all the ills that the flesh is heir to, and the psychoanalysts digging for cues to personality disorders in the deep well of the unconscious, it is no wonder that much current literature reflects mental confusion and bewilderment. In opening up the field of the "unconscious" and in stressing the role played by sex and gland factors in the development of personality, Freud has rendered some service to man and religion. But the psychoanalyst's insistence that the ego can never be master in his own house has succeeded only in accentuating the hopelessness of human existence. Discussing the precariousness of consciousness Jung says that we are living upon a volcano with no human means of protection against a possible deadly outburst.

As a consequence of the new teaching many writers have suffered from an unhealthy desire to tell all. This morbid urge to confess does not result from any guilt-complex or from a feeling of spiritual unworthiness. It is a confession for the sake of confessing, a "nudism of the ego" inspired by the natural rather than the supernatural.

In the new, if somewhat hazy, light of pschoanalysis it has been found that fear to an alarming degree has taken hold of men of all ranks in life. Modern man, says Jung, fears the abyss—the unknown perils of the soul. Our poets and novelists have been quick to bring this condition to our attention. Thomas Wolfe, Faulkner, Hemingway, and many others demonstrate the disruptive effect fear has had on the modern mind. Hemingway with a kind of sophisticated cruelty photographically describes a post-war world of fear-ridden people—delicate, disillusioned souls who are held by a kind of malignnant fate and who strike wildly at the least provocation. James Farrell's *Stud Lonigan* series frightens us by its revelation of the insecurity and general disintegration that awaits the youth who is attracted to the big city. Other authors protest loudly at the large part the city plays

in the drama of contemporary life. In *Preludes to Memnon* Conrad Aiken sketches the dominant-type American character, the city-dweller, living a phantom existence and almost hopelessly depersonalized by the "all-pervading stony face of the city." Our poets, too, blame the centers of population for much of the fear and insecurity of our day. Separation from the soil, it seems, has seldom improved man's peace of mind. Some of these moderns are strangely taken up with the subject of death, another expression of the fear-complex. Such preoccupation is seen in MacLeish's *Hamlet* and Joyce's *Ulysses.* T. S. Eliot, watching the crowd flow over London Bridge, is reminded of Dante's line expressing sorrow at the sight of the Inferno. "I had not thought that death had undone so many."

Current letters also reflect an undue prominence given to sex, a situation provoked by psychoanalytical theory. Indeed, as a theme of fiction sex has eclipsed all other interests. The works of D. H. Lawrence, Sherwood Anderson, W. L. George, May Sinclair, and a great many others show the influence of the Freudian notion that every act of mind and body is determined by the activity of sex. But it is a morbid sex interest that is mirrored in the literature of the past twenty-five years. All the couples in Sinclair Lewis' *Cass Timberlane,* for instance, seem to lack even the common proprieties of life. The marriages in Grand Republic, Cass' home-town, are loose and cheap. J. D. Adams says that he cannot recall in Faulkner's entire twelve novels and several short stories a single instance of a normal and mature relationship between a man and a woman. Faulkner is regarded as a major novelist of our time. If the Victorian approach to sex was less honest and more hypocritical than ours, we have gone to the other extreme and, as Adams says, "beat the tom-toms of sex like a small boy incessantly playing with the drum which has just been given to him." Where the writers of the past make wise use of suggestion and selection in whatever they describe, the moderns feel obliged to supply abundance of detail. There is evidence, however, of a turning of the tide. The constant play on sex is becoming wearisome. Readers are restive. They want to be reminded that there are decent men and women enough in the world to supply the quota of heroes and heroines that fiction demands. Although many important authors, and many more of lesser importance, continue to dwell on sex, signs of the change are to be found in Lewis' *Babbitt,* Zona Gale's *Miss Lulu Betts,* Pierre Van Passen's *Days of Our Years,* Benet's *John Brown's Body,* and Edna Ferber's *Autobiography.* It is to be hoped that novels like these will prove to be the handwriting on the fictional wall.

IV.

Although the mysterious area of the unconscious which Freud opened up continued to attract the men of letters of the thirties it began gradually to yield place to the tragedy of the unemployed. Labor for a while took a front seat in literature. An endless number of novels and poems about the working classes came off the presses, The ill-fed, the ill-clothed, and the ill-housed supplied a proportionately greater number of subjects for literary treatment than ever before was the case. A desperate race against malnutrition became the motif of a large body of the literature of the last decade. Embittered by the depression, men of letters set out to discover how the other half lives. They trained their lenses on every nook and corner of American life. Conditions in field and factory, shack and tenement were investigated, with shocking results.

Novelists, poets, dramatists—all began to voice strong protest against an economic system that enslaved the masses and caused human values to to become threadbare. It is generally believed that this "depression" literature, which carries no brief for a particular ideology, is much more vehement in its denunciation of the ruthless exploitation of human personality than is organized Christianity.

Considered to be one of the most powerful novels of the century so far, John Steinbeck's *Grapes of Wrath* is the record of what has been called the most tragic migration in American history. The share-cropping Joads, eleven of them, are representative of 300,000 families who are driven by the machine from the Oklahoma country, only to meet with disillusionment on reaching California, the proverbial "promised land". There suspicion eyed the Joads as "Reds" and undesireable aliens. After starvation wages and death had done their work, the surviving members of the family started back on the long trek to Oklahoma. The promised grapes of California had turned out to be grapes of wrath. The following excerpt catches the mood of the story:

> There's a crime here that goes beyond denunciation. There is a sorrow here that weeping cannot symbolize. There is a failure here that topples all success. The fertile earth, the straight roads, the sturdy trunk, and the ripe fruit. And children dying of pellagra must die because profit cannot be taken from an orange. The coroners must fill in the certificate—died of malnutrition—because oranges must rot, must be forced to rot.

Martha Gellhorn's *The Trouble I've Seen* (1936), a novel based on the writer's experience while working for the Federal Relief Administration, describes the moral and spiritual ruin produced by unemployment. To appreciate how a better-class family feels when it has to go on relief, one should read Joseph Vogel's *Man's Courage* (1938), an arresting tale of a family who fought a terrible battle against economic odds, and lost. Erskine Caldwell and Margaret Bourke-White's *You Have Seen Their Faces* is one of many books which use both text and camera to bring to our attention the hopelessness that attends ten million lives in the cotton-raising sections of the country. To emphasize further the scope and impact of the economic disaster, a few more "depression" novels of the thirties may be cited. Grace Lumpkin's *To Make My Bread* shows the moral catastrophe that takes place when Southern mountaineers are forced to quit their homestead for a hill town. Fielding Burke's *A Stone Came Rolling* has its setting in South Carolina and treats a similar theme. In *Jews Without Money* Michael Gold describes Jews living in almost ghetto-like surroundings in New York's East Side; Caldwell's *God's Little Acre* deals with Georgia's poor-white dirt farmers. The baneful effects of the collapse of North Michigan's lumber industry are accurately sketched in Louise Armstrong's *We Too Are The People. The Home Place* by Dorothy Thomas shows the personality clashes and strained relations that developed when the depression forced the "in-laws" to move in with the old folks on their Nebraska farm. A dramatic account of the effect of a strike in a large New York department store is found in Leane Zugsmith's *A Time To Remember.* James T. Farrell's *Judgment Day* is the tale of a Chicago youth who is cruelly beaten by the depression. And so the story goes. It is not surprising that some of this kind of writing eventually showed definite communistic leanings; for so far as literature is concerned, the collapse of human optimism seemed to be almost complete by the end of the thirties.

Poetry like fiction, quick to commiserate the sufferings of the worker, also raised her voice in angry protest

against an economic regime that was slowly crushing out human lives. Out of his ivory tower came the poet to fight the battle of human wrongs in a way that would have shocked his nineteenth century forbears. Our contemporary poet has had little time for the cultivation of the beautiful. If for the older bards,

> Life, like a dome of many-colored glass
> Stained the white radiance of eternity!

for the verse-makers of our day it consists of squares of box-like apartments, prefabricated homes, giant engines, and fever-driven multitudes. Some of our modern poets are more likely to tell us that "the light that never was on land or sea" might be found in Woolworth's "five-and-ten" or Macy's basement. If the heart of Wordsworth is delighted on seeing golden daffodils floating in the breeze by Windermere Lake, the mind of Carl Sandburg is satisfied at the sight of steel rails and blast furnaces. Whatever our culture has lost by the poet's turning reformer it has in part at least been offset by the active humanitarianism of contemporary verse. Sandburg's poetry strikes hard at a capitalism that bleeds the worker to death, but his violence stems from a deep-rooted humanitarianism. Another of America's distinguished poets, Alexander MacLeish, whose birth and education had placed him in the genteel tradition, has been struggling valiantly in the fight against economic abuse. The mood of this poet is seen in a fragment from his *Land of the Free*:

> Maybe we were endowed by our creator
> With certain inalienable rights, including
> The right to assemble in peace and petition.
> Maybe
> But try it in South Chicago Memorial Day
> With the mick police on the prairie in front of
> the factory
> Gunning you down from behind and for what?
> For Liberty?
> Maybe God Almighty wrote it out;
> We could shoot off our mouths where we pleased
> And with what and no Thank-yous.
> But try it at River Rouge with the Ford militia.
> Try it if Mister Ford's opinions are otherwise.
> Try it and see where it will land you with your
> back broken.

Among the scores of other serious-minded poets whose names are identified with this struggle for the rights of the common man are Edna St. Vincent Millay, Muriel Rukeyser, Stephen Vincent Binet, Edwin Arlington Robinson, and Robert Frost. Frost is reputed to be not only the first American poet since Whitman but the greatest living American writer. The following quotation is taken from his poem *Unemployed*:

> Under the roofs of houses a sullen force is
> sleeping
> resting its weight on motionless rocking chairs,
> on papers fallen to floor, tables littered with
> dishes,
> hairpins dangling in hair.
>
> And if the clock is the one thing still in motion,
> it is because something must go on
> in a world long dead, and people
> wish their wish for living gone.

The dramatists were also disturbed over the economic injustices the poor had to bear. Some of them were especially inflamed when they remembered the abuses to which money was being put. Maxwell Anderson, next in reputation to Eugene O'Neil, pleads for the common man in *Winterset*, called the first poetic drama of our time. Angered at the corruption of modern society one of his characters says, "At the moment I don't think of anything you can't buy, including life, honor, virtue, glory, public office, conjugal affection, and all kinds of justice from the traffic court to the immortal nine. Go out and make yourself a pot of money and you can buy all the justice you want."

Many victims of the depression, in casting about to lay blame somewhere, finally turned accusingly towards the towns and villages, particularly those of the middle-west. It was thought

that here especially a vestigial Puritanism still survived in the guise of a thin, middle-class morality. William Allen White, "the embodiment of village ideals," Booth Tarkington, apostle of middle-class virtues, and other apologists of the small town had represented it a place of spiritual and material prosperity. It was the opinion of these writers that America owed to her villages whatever was worthwhile in her civilization. With the publication in 1936 of Edgar Lee Master's *Spoon River Anthology,* however, the country received a jar. Considered by some critics the most important single volume of verse since Whitman, this poem, made up of a series of soliloquies from dead persons in a village cemetery, is a heavy indictment against the American small town. Louis Untermeyer says that *Spoon River* is all America in microcosm. The so-called Battle of the Village was on. Among its leading antagonists were H. L. Mencken, George Jean Nathan, Van Wyck Brooks, Sinclair Lewis, Sherwood Anderson, *The American Mercury, The Nation,* and *The New Republic.*

From this brief examination of the "depression" trend in literature we turn to consider another factor always a vital part of life and literature, one that in the light of current literature seems to have made substantial contribution to the bewilderment and despair of modern man.

V.

Even though the literature of a people seems to ignore religious values completely, such disregard constitutes a powerful negative testimony which the Church cannot afford to ignore. It is a commonplace to remark that religion both at home and abroad has failed to attract the masses. There has been much controversy over the fact that the Beards, front-line American historians, make only incidental reference to contemporary religion in two of their monumental works of recent years: *America in Midpassage,* treating the period between the two wars, and *Basic History of the United States* (1944). The editor of a religious periodical came to their defense saying that the Church today has done nothing worth reporting—surely a biased explanation. Yet it is the opinion of many both inside and outside the Church that Christianity has lost her hold on the masses. Apparently there has been no great turning to religion either in the thirties or the forties. Dr. Adolph Keller speaks of the "desert of religious indifference" everywhere in Europe. According to a recently published report made by a commission appointed by the late Archbishop of Canterbury only ten per cent of the British people are actively connected with the Christian Church. Cecil Northcutt, commenting on the commission's findings, says that Britain is as pagan as the outer reaches of Tibet. The Scottish secretary of the Christian Student Movement broods over the "present irrelevance of the Church in Britain" and the religious indifference of the great body of British youth. That the picture in America is no brighter is intimated by Morris Marky's *This Country of Yours.* To learn all he could about the people of his country, Marky in 1932 made a 16,000 mile tour of the United States during which he asked hundreds of persons of all ranks just what religion meant to them. His book records that he found only one man who said that God and the Church were adequate to his needs. Everywhere he went, Marky says, he met with skepticism, distrust, or amusement at the faith of our fathers. Highly inadequate as such sampling is in itself, the findings are in keeping with the record.

In contrast to Victorian literature, when religion was the prime concern

of all the leading men of letters, contemporary American literature, as is to be expected, is almost wholly given over to the spirit of secularism. No theme is less popular in fiction today than that of salvation, no word more heartily disliked than the word "soul." Pearl Buck, daughter of Christian missionaries to China, writes the following "Advice to Unborn Novelists":

> Be born anywhere, little embryo novelist, but do not be born under the shadow of a great need, not under the burden of original sin, not under the doom of salvation. Go out and be born among the gypsies or thieves or among happy workaday people who live in the sun and do not think about their souls.

A spirit of religious negation gloomily suffuses itself throughout the literature generally. Sometimes it partakes of the nature of a varied bill of particulars drawn up against the Church, and coming, as Luccock observes, neither from the Bradlaughs nor the Ingersolls, nor from the exuberance of bad boys throwing stones, but from thoughtful men, saddened by the Church's failure to give man a solid foundation. In poetry Edna St. Vincent Millay continued a wistful and ardent seeker after something to replace her discarded religious beliefs. She writes, "Man has not been the same since God died. He has taken it very hard." Gamaliel Bradford likewise laments, "I sometimes wish that God were back." O'Neil's drama *Mourning Becomes Electra* shows Christianity to be an old garment now threadbare. Nor is there much contemporary Christian verse to offset this mood. There is indeed no poet today in the Christian tradition who is writing great poetry. As Thornton Wilder remarks, it looks as though the devout American poets are not entering into the experience of grace as the secular poets are into the experience of human misery. In what amounts to a good piece of journalistic prose entitled *You Have Seen Their Faces,* Caldwell and Bourke-White charge that the Church's compromising the truth has precipitated certain religious fanaticisms:

> The failure of the Church to preach its own convictions in the share-cropper country has resulted in its becoming a burlesque on religion. For that reason it is not difficult to understand why so many of its houses are now places where once a week men and women go to elevate themselves into a state of religious ecstasy that enables them to forget their troubles. Men and women who writhe on the floor, shout until they have no voices left, go through various forms of hysterical behavior, do not do so merely because they believe they are Christians. They intoxicate themselves with a primitive type of religious frenzy that has its closest counterpart in alcoholic drunkenness.

Sometimes this "negative" mood breaks out in a flood of angry satire against organized religion. So considerable is the body of writing expressing this feeling that Luccock would make its study a required course for all devoted to the progress of religion. In *Native Son,* for instance, Richard Wright goes out of his way to abuse religion. A young negro accused of murder is being cross-examined by his lawyer:

> Did you ever go to church, Bigger?
>
> Yeah, when I was little. But that was a long time ago.
>
> Your folks were religious?
>
> Yeah, they went to church all the time.
>
> Why did you stop going?
>
> I didn't like it. There was nothing in it. An' all they did was to shout and pray all the time, and it didn't get them nothing. The white folks got everything.
>
> Did you ever feel happy in church?
>
> Naw. I didn't want to. Nobody but poor folks get happy in church.
>
> But you were poor, Bigger.
>
> Again Bigger's eyes lit with bitter and feverish pride.
>
> I ain't that poor, he said.

In a poem reminiscent of Browning's *Renaissance* Bishop Kenneth Burke satirizes the modern Christian:

You'll have an eight-cylinder car in heaven—
Air conditioning—
Indirect lighting—
A tile bathroom and a white porcelain kitchen.

Despite the phenomenal growth of population,
there'll be no traffic problem,
if you would drive out
to the Garden of Eden
for a week-end.

O the celestial sundaes—
all flavors made with the purest chemicals.

No strike—no speed-up—no lay-off
everybody a coupon-clipper in heaven,
living in peace, on the eternal drudgery
of the damned.

The same mood is suggested by the words of Milo in Anderson's drama *Winterset* where the youth is urging the girl to go indoors out of the cold winter's night:

Tell them when you get indoors where it's warm, and you love each other, and mother comes in to kiss her darling, tell them to hang on to it while they can, believe while they can, it's a warm safe world and Jesus finds his lambs and carries them into his bosom. —I've seen some lambs that Jesus missed.

Fielding Burke (Mrs. Olive T. Dargan) in *A Stone Came Rolling* voices indignation against an outmoded religion that continues to hold its devotees in a state of ignorance, that still teaches them that all their good deeds in this life will in the next blossom out into eternal payment for services rendered. Mrs. Boardman, her body wrecked by the hardness of her life, resents Ishma's sympathy because it seems to her to reflect on her Maker. Fiercely the old woman rises to defend her God:

"Don't you say anything about my God! I've worked for Him all my life, I've took poison out of the devil's hand, I've stood ever'thing a human bein' can stand, an' I'm goin' to have what I've worked for! I've got a place waitin' for me in heaven, not at anybody's feet either. I'll be right up in the front row with Jesus! An' you ner nobody's goin' to take that away from me."

But no writer has been more vitriolic in his abuse of the Church than Sinclair Lewis. In *Main Street* one of his characters says,

My dear, Mrs. Bogart's God may be Main Street's God, but all the courageous, intelligent people are fighting Him—though he slay us."

It is said that since Paine's *Age of Reason* no religious question has ever received so hostile an examination as that accorded the religious hypocrite in *Elmer Gantry,* Lewis' most bitter satire. Sometimes an author's charge is directed against a specific variety of religion, as in Ruth McKenney's *Industrial Valley,* a novel in which much sport is made of the Buchmanites. The "dress-shirt evangelism" of the modern Oxford Group movement is represented as a sanctimonious agency for relieving the upper classes of their socio-economic obligations. Rachel Crother's drama *Susan and God* is another thrust at the movement. The religiously-effervescent Susan in her zeal for souls neglects those nearest to her—her drink-tied husband and her young daughter.

Literature's unmerciful exposure of life beneath the surface and her clamor against the Church has done much to provoke theologians to a closer examination of the evils of society. In the smug complacency of the prosperous twenties, when faith seemed to be a mere appendage to culture, Barth would never have reached first base, according to one theologian. While it cannot be said that either the depression or the last war was followed by any unusual religious awakening, Barth in recent years has surely succeeded in reaching first base.

It is not to be concluded, of course, that literature since the early thirties was utterly dominated by cynicism, religious or otherwise. Amid all the other trends of the post-war years there are signs of weariness, of a desire for positive values. In fact a

few major writers have experienced a change of temper. Aldous Huxley, whose work prior to *Eyeless in Gaza* (1936) is saturated with satire, demonstrates in that novel his faith in the efficacy of the spiritual life. Until the appearance of *For Whom the Bell Tolls* (1940) the works of Hemingway are the embodiment of the spirit of negation. It is nothing less than sensational for a leading character in Hemingway to say, as he lies dying, "The world is fine place and worth fighting for, and I hate very much to leave it." A positive note is also sounded in Richard Llewellyn's *How Green Was My Valley,* John Hersey's *A Bell For Adano,* and Betty Smith's widely read novel, *A Tree Grows In Brooklyn.* Recent years, moreover, have witnessed a new biography of realism, more impartial in its viewpoint. The "debunking" biographies of an earlier day have suffered justifiable condemnation. Whereas the younger authors had used the regional novel to express their anger against the environment, there are indications here also that current writers are seeking to understand better their surroundings.

Since the end of the first war, moreover, a small but significant body of literature has continued to attest to a seeking after God. For example, the novels of Thomas Woolfe, characterized as a modern Pilgrim's Progress, represent this search for salvation. Somerset Maugham, distinguished for his drawing-room comedy, published in 1944 *The Razor's Edge,* which has a spiritual quest for its theme. The hero in Claude Brion's *David The Anointed* pursues a long search for God. Another indication of the spiritual hunger of our time is the exceeding popularity in late years of a few novels with a religious background. For two years, first place among the "best sellers" was occupied in succession by three books each dealing with man's relationship to God: A. J. Cronin's *The Keys of the Kingdom,* Franz Werfel's *The Song of Bernadette,* and Lloyd Douglas' *The Robe.* Other religious novels remarkable for their sales are Sholem Asch's *The Apostle,* Laubach's *You Are My Friends,* John Erskine's *The Human Life of Jesus,* and Gladys Schmitt's *David the King.* Whatever the virtues of these books each injects into the mind of its vast uncritical audience ideas of religion that are not at all in harmony with the teachings of orthodox Protestantism. *The Robe,* for instance, gives us quite a diluted type of Christianity. Someone has suggested that Arnold Lunn might well have had the modern religious novel in mind when he said satirically, "God so loved the world that he inspired a certain Jew to inform his contemporaries that there was a great deal to be said for loving one's neighbor." In passing, it is a matter of interest to note that in the opinion of one authority at least the most notable group of novels published in 1946 has a decidedly Catholic flavor. These are George Bernacroo's *Joy,* Francois Muriac's *Woman of the Pharisees,* Bruce Marshall's *Yellow Tapers for Paris,* and Kate O'Brien's *For One Sweet Grape.*

The courageous note of affirmation and the search for spiritual values on the part of a few contemporary men of letters, and the fondness of the reading public for fiction whose theme is Biblical narrative—these half articulate expressions are straws in the wind. It is altogether possible that the literature of the next decade will reflect a more insistent demand for spiritual affirmation. Will the Church be prepared to give that assurance? In reflecting upon this question, an observation made by Irving Babbitt in 1932 is worth quoting, "The result of the Church's attempt to deal with evil socially rather than at its source in the individual, to substitute an outer for an inner control of appetite has been

a monstrous legalism. Protestantism is ceasing to be a religion of the inner life and is becoming more and more a religion of 'uplift'."

VI.

The Moving Finger writes; and, having writ,
Moves on: nor all your Piety nor Wit
Shall lure it back to cancel half a Line
Nor all your Tears wash out a Word of it.

The annals of our time, sordid and grim, lie before us. They tell a sorry tale of men in stygian caves surrounded by cimmerian darkness. They suggest that four influences in modern life are heavily responsible for man's predicament: naturalistic philosophy, modern psychology, economic injustice, and a decadent Church. Although the record of the past cannot be changed, God grant that in the light of that record the Church may be roused to such fury against evil that another generation shall rise up and call her "blessed."

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Alumni Letter--

INSEPARABLY CONNECTED

This opportunity to send greetings to all Alumni finds all of the officers of the Association under a profound conviction that Asbury Theological Seminary is furnishing to this nation and to the world that which is needed most, in the exodus of young, Spirit-filled men and women from her class-rooms to carry forth the life-giving Gospel of our Lord. We rejoice together in the increased number knocking at her doors, seeking preparation for this task.

To us who now are counted as the Alumni comes with new meaning the obligation that is ours to "hold up the hands" of the Seminary administration, her faculty and student body. We have seen and felt the impact of the Gospel upon needy hearts. We give praise to our Lord for these evidences that Asbury Seminary, through its consecrated faculty, gave to us the true Gospel to preach. What we received, we want to see perpetuated for each succeeding generation. Therefore, an Alumni Association becomes an important factor for the successful ongoing of an institution such as our Seminary, welded together with it in thought and purpose.

The Alumni Association is just a little less than one year old, but already we have been blessed of God in our every effort to walk hand in hand with our Seminary. Those who were able to be present at the time of organization last Commencement will count it as one of the most inspiring and historic occasions of our life and ministry. We could sense and feel the air of friendliness and fellowship of the brethren and somehow visualize, as we stood and noted the building construction program underway, that God is to use the Seminary in far greater measure than heretofore. Hearing the financial report and noting the gracious gifts of able friends strengthened our belief in the promise of Jesus, when he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." May we as Alumni fulfill the conditions of this great promise!

Most of us have learned since leaving Asbury, that one of the first requirements for a successful ministry in the ability to plan creatively. Thus we need to approach our second annual meeting with a number of objectives filled with meaning and usefulness in our mutual relationship with the Seminary. Your Board of Directors is now preparing for an inspiring Seminary Alumni Day. Dr. Clyde Meredith, the president of Taylor University, is to be our speaker. We feel that at the Annual Business Meeting, our Alumni will face their most challenging opportunity. The date is Saturday, May 31st, and the day is to be climaxed by the Annual Seminary Supper with its attendant fellowship. None of us will want to miss it, and it is to be hoped that we will be prepared at that time to meet also the challenge of our time to the Alumni Association.

In Africa, in India, in China, in Alaska, and all through this nation, prayer ascends daily from and on behalf of the Asbury family. We are a group encompassing a globe, with a circuit to the ends of the earth. If we cannot all be present for the second meeting of our newly formed Association, we can all

(Concluded on page 33)

The Scientific Revolution and Today's Apologetic

ANNE W. KUHN

The quickening of the mental pulse which came with the Renaissance was destined to bring in its wake changes more drastic than most of its significant characters themselves realized. Outstanding among its effects was that of introducing the secular element into the complexion of society, which had for centuries subsumed all phases of thought and activity under the general caption of "sacred."

It is easy to over-generalize our concept of medieval life. On one hand, this tendency takes the form of denoting the medieval period the "Dark Ages." Against this, some have given undue emphasis to the enlightening and integrating influence of the Church upon the pattern of life in the Middle Ages. It is, however, essential to grasp one central feature of Medievalism: that the entire social structure was of a religious character. Thus, intellectual life, as well as social and economic life, was dominated by the ecclesiastical system.

A derivative of this state of affairs was that the processes of investigation were forced into subservience to ecclesiastical dogmatism. Meanwhile, Scholasticism had unduly "streamlined" the body of knowledge. Certain views of the universe had been associated with dogma, and the interrelations had become so intimate that to attack the one was to imperil the status of the other. As we shall observe, the stage was set for a scene marked by confusion and tragedies.[1]

Thus the Renaissance precipitated intellectual conflict. It would be incorrect, however, to assume that the conflict originated in this period. For, as Pupin points out,

> The conflict is very old, as old as Christian theology. It was during its early history a part, only, of the general conflict between ecclesiastical autocracy and individualism. Ecclesiastical reformation was the first manifestation of this historic conflict, and is success paved the way for the assertion of the inherent individualism in all activities of the Christian civilization, and particularly in those of science.[2]

Various reasons have been advanced for the disintegration of Scholasticism. Some attribute it to the collapse of the medieval social structure, due to the rise of nationalism, etc. Others find the reason for it in the decline of the Papacy, while yet others feel that Scholasticism was exhausted as a philosophy.[3] De Wulf feels, however, that "the sterility of the period in question is to be laid at the doors of the philosophers, rather than of the philosophy."[4]

In any case, the Renaissance brought the new inquiry into conflict with a system which had been untrained in the scientific method,[5] and which had preferred to proceed *a priori*. And when a system has decided what must in the nature of things be, without regard to the inductive method, the intrusion of the *a posteriori* method, and the findings thereby

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[1] Maritain, Jacques: "Science, Philosophy and Faith" in *Science, Philosophy and Religion a Symposium*. New York: Conference on Science, Philosophy and Religion, Inc., 1941, p. 162.

[2] Pupin, M.: *The New Reformation. New* York: Scribners, 1928, p. 3.

[3] Rickaby, J.: *Scholasticism*, p. 65.

[4] De Wulf, M.: *Scholastic Philosophy*. London: Longmans 1910, p. 145.

[5] Hardwick, J. C.: *Religion and Science*. London: SPCK, p. 12.

obtained, may well prove explosive.

There will necessarily be a margin of error in determining the exact effects of the Scientific Revolution upon orthodox Christianity, due to the impossibility of ascertaining precisely what orthodoxy was at any given period. This study seeks, however, to determine the general manner in which the impact of modern scientific thinking was felt by historic Christianity, and the type of response which it elicited. These findings will themselves be treated as a guide toward a possible constructive apologetic for our times.

I.

Before considering in detail the more recent aspects of the question in hand, we need to notice several facts in connection with the rise of orthodox Protestantism. Not only is it necessary to observe the attitude of early Reformed Christianity toward the science of its day; but also some attention must be given to the relation of orthodoxy to medieval Christianity.

To discover the true character of any religious system, it is necessary first to determine its ultimate datum, and its fundamental seat of authority. An investigation of orthodoxy, then, must largely follow these lines.

To ascertain the norm in the religion of the Middle Ages it is necessary only to look at the Church. While nominally the Scriptures were considered normative, their status as such was, in the last analysis, determined by the Church. Therefore, what the Church by its councils declared to be authoritative was for the Middle Ages the *regula.*

This gave to the processes of the medieval mind a unity which is not always easy for us to understand.[6] Not that there was absolute unformity within Scholasticism; for within the system there existed the two parallel trends, the Voluntaristic and the Intellectualistic, represented in general by the Franciscan and Dominican schools respectively.[7] Yet there was an essential agreement, in that both held that knowledge was a unit, and that nothing in science could properly conflict with revealed truth. Implicit in this intellectual monism was the principle, that many of the basic tenets of Revelation could be deduced from the constitution of things by the unaided Reason, and that "Faith in the incomprehensible confers upon rational knowledge its perfection and crowning completion."[8]

The extent to which Scholasticism was decadent is a matter of opinion. In his *First Critique,* Kant attacks its basic premises, and challenges the ability of "pure reason" to accomplish the feats attributed to it by the Schoolmen.[9] De Wulf differs, both in his analysis of the reasons for its decline, and in his estimate of the extent of its collapse.[10]

But the fact remains that the Scientific Revolution challenged the very foundation of the Scholastic system, "this *principle* of the convergence of philosophy and the sciences , as understood in the Middle Ages...."[11] For a corollary of the new thought was a separation of religious from scientific thought. Thus, the mediaeval concept of the "unity and solidarity [of] the various departments of human knowledge"[12] was challenged.

However decadent, Scholasticism was far from dead. Under attack it became the more vehement. It was

[6] Russell, Bertrand: *Religion and Science,* New York: Holt, 1935, pp. 8f.

[7] Taylor, Henry O.: *Mediaeval Mind, Vol.* II, p. 402, 441, 515.

[8] Gilson, Étienne: *Philosophy of St. Thomas Aquinas,* Cambridge: Heffer, 1924, pp. 22f.

[9] Kant, Immanuel: *Critique of Pure Reason,* (Tr. by Max Müller), pp. 477ff.

[10] De Wulf, M.: *op. cit.* pp. 145ff.

[11] *Ibid.,* p. 86.

[12] *Ibid.,* pp. 86f.

here that the prime blunder of the Schoolmen became apparent. This "unity and solidarity" had manifested itself in previous blunders of the most grave sort. By *a priori* methods, the Scholastics had decided upon and given official sanctity to views concerning the natural world which could not bear the application of the new principles of the scientific method. The very unity of their system became here its chief weakness, for the intimate association of mediaeval "science" with religious creed meant that to attack one was to attack the other. Thus the Church found herself obliged to defend scientific views no longer tenable; or else to modify her pronouncements upon the basic unity of all knowledge in some manner consistent with saving of face.

The Protestant Reformation served further to attack the fundamental unity of the post-medieval structure. Formerly orthodoxy was to be equated with Romanism; but after the Diet of Worms, a 'normative' Protestantism began to express itself — frequently at variance with the decrees of Rome. If we could at this moment, for the first time, be reading the account of the Reformation, with the subject of this paper in the background of our thoughts, we would probably ask ourselves: "Will the new movement avoid the blunders of Rome here? Will it be content to suspend judgment concerning the conclusions of the New Science, and proceed with (at least) reserve, and without gearing its doctrinal content to any particular world view?"

Unhappily such was not to be the case. "It is said," writes De Wulf, "that Melancthon and Cremonini refused to look at the heavens through a telescope."[13] Bertrand Russell points out that "At first the Protestants were almost more bitter against him [Copernicus] than were the Catholics. Luther said that 'people give ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon . . . .' Melancthon was equally emphatic; so was Calvin . . . ."[14]

It is here that the essentially conservative nature of religion becomes apparent. Unfortunately this conservatism frequently got the Church into difficulties. In an excess of caution, Protestantism threatened to stand as a barrier to scientific progress.

After Luther the question, What was orthodoxy? became increasingly difficult to answer. The supremacy of Rome was challenged by great strength of numbers; likewise the fragmentation of Protestantism made it for a time exceedingly unclear what was really normative. In time, however, there was formulated a platform of basic doctrine upon which the major branches of reformed Christianity were in agreement. By the advent of the modern scientific revolution there existed what may with correctness be called Orthodox Protestantism.

The unhappy fact remains that extreme positions with respect to the new science were common to Romanism and early Protestantism. At this point the Reformation represented a far less distinct break with Rome than many historians have thought. Consciously or unconsciously, the Reformed branches of the Church relinquished with difficulty and reluctance the position that orthodoxy was yet geared to medieval views of the universe. Happily the young Protestant movement lacked a strongly centralized hierarchical organization by which its intolerance in these matters could be implemented.

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[13] De Wulf, M.: *Op. Cit.*, p. 150.

[14] Russell, *op. cit.* pp. 20f.

II.

In studying the changes which the Scientific Revolution made in the temperament of the time, it is necessary to confine the discussion to a few of the many points of tension between it and orthodox Christianity. In this paper, attention shall be given to four of these, which may prove to be representative, and which may allow the tentative adoption of some conclusions.

Before proceeding to the specific grounds of conflict it is necessary to observe that the Scientific Revolution was marked by a resuscitation of the Scientific Method, the "universally adopted method of observation, experiment and calculation."[15] This had been discouraged by the Church, in favor of a dogmatic 'science' in which questions were settled by an application of a proof text, or by the preponderance of Patristic opinion.

The scientific spirit attempted a revival under Roger Bacon[16] whose discoveries anticipated the invention of the telescope; but he came in conflict with authority, and was summarily treated as a handler of Black Art. Two mental attitudes had collided head-on.

Probably the proponents of the new method were over-sanguine concerning its validity and applicability. Boutroux points out that

> Avec Descartes et surtout avec Kant, l'esprit scientifique paraissent déterminé, d'une manière immuable, par les conditions logiques de la science et par la nature de l'esprit humain . . . . chez Kant, c'étaint l'affirmation *a priori* d'une liason nécessaire des phénomenès entre eux, dans l'espace et dans le temps . . . . . et les succes qu'il a obtenu ont pu lui faire croire qu'il était desormais en possession de la forme éternelle, et absolue de la vérité. Mais cette opinion a dû se modifier, lorsque l'on a examiné de plus près la manière dont se fait la science les conditions de son développement et de sa certitude.[17]

The pioneers of the scientific method (i. e. the men who began to re-employ the method long before used by Archimedes),[18] needed philosophical weapons which were not available until the opening of the arsenal of the critical philosophy. During the period between Roger Bacon and Descartes, science labored under great handicaps. The period was one of ferment; and in this interval neither Protestantism nor Catholicism were able to neglect the rising tide of scientific progress; and the conflict raged largely about the revolutionary achievements in the field of physical science.

The controversy raised by the publication of the Copernican theory can be better understood by those of us who live removed from it by several centuries than it could have been seen by the contemporaries of the unhappy astronomer. Again it appears unfortunate that the Ptolemaic system was attributed with theological significance. For what in theology really demanded that the earth be considered the center of the universe, or that the human race be the only race of created intelligences, (apart from the angels)?

But the unfortunate fact remained; and to maintain the supposed integrity of her dogma, Rome tended to make life miserable for Copernicus, Galileo and Kepler. Protestantism, while less drastic in her treatment of these men, was greatly to be blamed for her intolerant and reactionary attitude toward the new learning. Even Luther, who should have had sufficient personal experience with the intolerant methods of Rome, himself called Copernicus an "upstart astrologer who sets his own authority above that of the Sacred Scriptures."[19]

The inconsistency of the Protestant policy of intolerance is emphasized by

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[15] Pupin, M.: *Op. cit.*, p. 5.

[16] Taylor, H. O.: *Op. cit.*, Vol. II 484ff.

[17] Boutroux, Émile: *Science et Religion*, Paris: E. Flammarion, 1908, p. 349.

[18] Snyder, Carl: *New Conceptions in Science*, New York: Harper, 1903 pp. 14f.

[19] Pupin, M.: *Op. cit.*, p. 27.

John Wm. Draper in his *History of the Conflict Between Religion and Science.* For the Lutheran principle of private interpretation of Scripture demanded at least a toleration of private opinion in reading the Book of Nature. But,

> The generation that immediately followed the Reformation may perhaps be excused for not comprehending the full significance of their cardinal principle . . . . When Calvin caused Servetus to be burnt, he was animated, not by the principles of the Reformation, but by those of Catholicism, from which he had not been able to emancipate himself completely. And when the clergy of influential Protestant Confessions have stigmatized the investigators of Nature as infidels and atheists, the same may be said.[20]

In fairness, it must be said that with Newton, the European temper was modified.[21] Or should we say with S. R. Calthrop,

> But there came a time when it was no longer possible for the word of God in astronomy to be thus bound. Resolute hands fenced off astronomy from the fields of the Church. The Pope's bulls could no longer eat the Tree of Knowledge down; and lo! the infinite Heavens were laid bare to the wondering gaze of man![22] —

The critical philosophy of Descartes and his successors attempted to deal with the dualism between science and religion, which appeared in the light of conflict to be opposites. This attempt at solution was continued by his successors, and in spite of repeated restatements, this problem arises in our own day. Descartes' contribution here seems, however, to be a landmark in the history of thought. Says Boutroux:

> Descartes pose en principe l'indépendence mutuelle de la religion et de la science. La science a son domaine: la nature; son objet; l'appropriation des forces naturelles; ses instruments: les mathématiques et l'expérience. La religion concerne les destinées supra-terrestres de l'âme, et repose sur un certain nombre de croyance, d'ailleurs très simple et sans rapport avec les subtilites de la théologie scolastique. Science et religion ne peuvent se gèner ni se dominer l'une l'autre, parce que, dans leur dévellopement normal et legitime, elles ne se recontrent pas. Le temps ne doit plus revenir où, comme au Moyen Age, la théologie impossait à la philosophie les conclusions que celle-ci devait demontrer et les principes d'où elle devait partir. Science et religion sont, l'une et l'autre autonomes.[23]

But the application of the new philosophy to Scholasticism came to full flower in the work of Kant. His First Critique shook the strongholds of Scholastic reasoning, and declared new limits to the function of speculative reason.

> Although then reason in its purely speculative application is utterly insufficient for this great undertaking, namely, to prove the existence of a Supreme Being it has nevertheless this great advantage of being able to *correct* our knowledge of it, if it can be acquired from elsewhere, to make it consistent with itself and every intelligible view, and to purify it from everything incompatible with the concept of an original Being, and from all admixture of empirical limitation.[24]

Thus, the function of reason is reduced to a negatively critical one; it is useful only as a corrective and as a means of clarification of theological truth, if such *can* be acquired by some other avenue. If Kant be correct in this, the faculty by which the Schoolmen thought to discover many of the essential truths of the Christian system, independent of Revelation, is reduced to a non-definitive rôle. And whether Kant's conclusion was correct, it is evident that the influence of the Kantian tradition has prevailed in subsequent theological circles, so that Protestantism has followed some course other than that of the Schoolmen.

The Renaissance brought also a revolution in the field of Ethics.

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[20] Draper, John W.: *History of Conflict Between Religion and Science.* New York: Appleton, 1895, pp. 363f.

[21] Barnes, E. W.: *Scientific Theory and Religion,* Cambridge University Press, 1925, p. 312.

[22] Calthrop, S. R.: *Religion and Science* (Pamphlet from *Religion and Science* in Harvard Library), p. 2.

[23] Boutroux, Émile: *Op. cit.*, p. 14.

[24] Kant, I.: *Op. cit.*, p. 489.

Whereas the ethical systems of Christendom had previously been objectivistic and authoritarian, there came now a trend which sought to locate the criteria elsewhere. Space forbids a detailed analysis of the changes wrought in this field; it may fairly be said, however, that the trend was toward a subjectivistic and relativistic ethic, with the ultimate datum grounded elsewhere than in an inerrant Revelation.[25] This was obviously a challenge to the Church, a challenge which could not but result in a clash. This was not long in coming; and the systems of Spinoza and Hobbes were shortly the targets of attack by all who professed the name of orthodoxy.[26]

Conventional orthodoxy set the stage for a yet more serious clash, in its identification of itself with a view of creation which allowed insufficient place for the notion of progress. With the epoch-making endeavors of Sir Isaac Newton, the father of the science of dynamics,[27] there was not only a revolution in the field of physics, but a reaction against a static Biology in favor of a biology oriented in a dynamic setting.

The early scientists, being usually in the current of orthodoxy, faced the problem of maintaining their religious views, and at the same time pursuing their theories and investigation. One means by which this was accomplished was by the method of 'insulating' the mind from the religious faculties. New scientific hypotheses were held which were, it is true, at variance with their religious views; but by varied means these men attempted to retain both views, by a compartimentalization of knowledge. But this was a temporary expedient; and with the rise of toleration, due to a division of authority in the post-Reformation Church which made impossible a unified persecution of erring thinkers, scientists made more bold to profess heretical views. This tendency was restrained until the time of Kant[28] after whom the dynamic conceptions of the universe found more overt expression.

The newer conceptions found a ready expression in the science of Geology. From the pages of the rocks, it was clearly read that the Ussherian date of creation was out of the question, if by creation we mean absolute creation, i. e., *ex nihilo*. Moreover, phenomena were discovered which could in no sense be accounted for by an event of the proportions of the Noachian deluge.

The conflict took the form of a denial by theologians of the correctness of the conclusions reached by the geologists. Some undertook to do this systematically; others, too sluggish to reason, resorted to a denunciation of geologists as infidels. Cowper sums up the eighteenth century theological estimate of geology, thus:

> Some drill and bore
> The solid earth, and, from the strata there,
> Extract a register by which they prove
> That He who made it, and revealed its date
> To Moses was mistaken in its age.[29]

In a certain sense the controversy over the findings of the geologists prefaced the larger controversy which was precipitated by the publication of the *Origin of Species* in 1859. In this volume the emphasis upon process assumed a most concrete form. Darwin's theory was pursued, with variations, by Lamarck and later by DeVries. Since 1859, scholars have differed greatly upon the mechanism of the development of species; but there has been a large measure of unanimity upon the central premise--that all life has developed from a few simple and primaeval forms. Thus the idea of progress is the permanent

[25] Hardwick, John C.: *Op. cit.*, p. 23.
[26] *Ibid.*, p. 33.
[27] Pupin, M.: *Op. cit.*, pp. 44ff.
[28] Russell, Bertrand: *Op. cit.*, p. 54.
[29] Rice, Wm. N.: *Christian Faith in an Age of Science*. New York: Armstrong, 1903. p. 54.

heritage of the scientific world from the evolutionary hypothesis. Although Darwinism, Lamarckianism, DeVriesianism and Buffonianism be found inadequate, the scientists are (with very few exceptions) one in feeling that in process is to be found the answer to the riddle of the species.[30]

The clash between religion and science was far from being a local event; it was a characteristic of several centuries. And the antecedents of the controversy over evolution are to be found well back of the nineteenth century. But with the Darwinian phase, the collision ceased to be in the nature of a side-swipe, and assumed the character of a 'head-on'.

In the case of the evolutionary conflict, the parties thereto represented basic misunderstandings. On the one hand, the forces of orthodox Christianity identified their cause with a pattern of interpretation which was so rigid and standardized as to permit of no entrance of the ideas of process and progress. On the other hand, science was trying her wings, and frequently entered fields outside of her strict domain.[31]

Upon both sides the predictions were dire. Orthodoxy saw in the new science only impiety and impudence. Science began likewise to toll the death-knell of Christianity, making much of the antithesis between evolution and the record in Genesis, and asserting dogmatically that the Christian system must stand or fall with the integrity of a certain interpretation of the early chapters of Genesis.

A brief history of the conflict may be in place here. In the earliest years following 1859, the attack was chiefly upon Darwin himself, and specifically upon his teaching. Theologians pictured the theory in as revolting a manner as possible, in the hope of provoking an emotional reaction against it. In the '70s, the emphasis was upon the impious and atheistic influence of evolution, while in the '80s, the emphasis was chiefly upon the subject of the evolution of man, and upon the religious and ethical implications thereof.[32]

Beginning with 1890, there followed the irenic period, in which there was a serious attempt upon the part of some, notably Henry Ward Beecher and Henry Drummond, to reconcile orthodox Christianity with evolution, these men following in general the method of demonstrating that evolution was the method by which the Almighty built His world. These men elaborated the work of a much earlier scholar, Andrew P. Peabody of Harvard, who in his Ely Lectures (1874) attempted a compromise.[33]

A more level head was to be found in Borden P. Bowne. who in his *Philosophy of Theism* declared that much of the vituperous conflict was between the "magazine scientist" and the "panicky Christian".[34]

Beecher and Drummond were made the subjects of a volley of invectives, the import of which was that they represented a traitorous movement from within Christianity. Whatever their final motive, they did anticipate a current within Christianity which has persisted; and which has no doubt made contribution to the present interpretations of evolution which stress its creative aspect, rather than the details of its mechanism.[35]

But there were blunders on both sides; whereas the theologians were driven to extreme and dire predictions, the evolutionists also turned to ex-

[30] Lane, H. H.: *Evolution and the Christian Faith.* Princeton University Press, 1923. p. 25f.

[31] *Ibid.*, p. 173.

[32] Roberts, W. H.: *Reaction of American Protestantism to Darwinian Philosophy,* p. 39.

[33] *Ibid.*, p. 11.

[34] Bowne, B. P.: *Philosophy of Theism,* p. 1f.

[35] Hardwick, J. C.: *Op. cit.*, p. 121.

treme positions. T. H. Huxley took pains to minimize the difference between man and the brutes, with special disparagement of the superiority of the former in intellectual powers.[36] With this a more recent evolutionist, Henri Bergson, agrees in his estimate of animal instinct as superior to reasoned intelligence.

Dadson likewise states: "Between man and dog, though the latter cannot use vocal speech, there is real converse. Among the moral faculties in man, what is there that the dog does not show in some degree?"[37] Haeckel has, in the opinion of some, stretched the truth in his table of embryological similarities between man and several of the animals. His admission that "six or eight per cent" of his drawings were purposely changed, which appeared in the *Berliner Volkszeitung,* Dec. 29, 1908[38] does not increase confidence in his conclusions. Others laid undue stress upon the physical details involved in the question, as for example upon the presence of anatomical similarities between man and the brutes, the presence of vestigial organs in the human body, etc.[39]

Theological extremists foresaw that the acceptance of the evolutionary hypothesis spelled the death of Christianity. Some of the scientists made rejoinder that they felt it might be even so. Under the pressure of controversy, both friend and foe grasped at straws, each to prove his favorite position, and to manifest the supposed-thinness of that of his opponent. Evolution was caricatured; Christian theology was parodied. In this clash, the true spirit of both parties concerned was in danger of being lost: in Christianity, the spirit of tolerance and charity; in science, the spirit of caution and objectivity.[40]

Typical of the blunders of the conflict was that which occurred when eminent physicists and biologists made public announcements that scientific findings of more recent date have tended to disprove materialism, and to re-establish the truths of religion.[41] Bertrand Russell criticizes this tendency thus:

> The statements of the scientists have as a rule been somewhat tentative and indefinite, but the theologians have seized upon them and the newspapers in turn have reported the more sensational accounts of the theologians, so that the general public has derived the impression that physics confirms practically the whole of the Book of Genesis.[42]

Russell has a point here. Although there has, in general, been a tendency away from materialism, yet tentative remarks of scientists are easily capable of misinterpretation by those whose zeal is doubled and whose scholarship is halved. Such material is, as a rule, not well handled by newspapers, whose reporters may fail to reproduce information already badly handled by dilettantes at either religion or science.

Yet more objectionable were the sensational offers made by would-be theologians, suggesting a pecuniary reward to the person finding an error in the Bible, etc. etc. In a few cases these reached the courts, where the fiasco was rendered the more conspicuous.

But it must not be thought that none saw the real issue and the significance thereof. It is a characteristic of human nature, that in the heat of controversy, one party or both may 'lean over backward'. It is difficult to

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[36] Lane, H. H.: *Op. cit.* p. 66.

[37] Dadson, A. J.: *Evolution and Its Bearing on Religion,* p. 99.

[38] Bole, S. J.: *The Modern Triangle,* Los Angeles: Biola, 1926. p. 103.

[39] Lane, H. H.: *Op. cit.,* p. 59ff.

[40] See *Congregationalist,* XXIV (July 26, 1882) 250; *Advance,* XVII, 480; *Standard,* XXXI, 1; *Interior,* Nov. 27, 1884, p. 4.

[41] Hardwick, J. C.: *Op. cit.,* p. 111f.

[42] Russell, Bertrand: *The Scientific Outlook.* New York: Norton, 1931. p. 101.

say which group in this controversy was the worse offender. Nevertheless, it became apparent that *some* of the conclusions of the scientific revolution could be harmonized with an interpretation of Christianity based upon the essential integrity of her Revelation; and that a large number of them were absolutely incapable of harmony therewith. But the number of clear heads was far too small.

III.

In spite of the grim forebodings on both sides Christianity has survived the scientific revolution. It must not be thought, however, that the controversy between Christianity and Science is over, nor that the last word has been said on either side. And to undertake any synthesis in an article of this size is next to impossible, save by examining the present *modus vivendi,* and attempting some possible suggestions.

Among the hopeful signs is that of a decrease in the tendency upon the part of both theologians and scientists to hand down judgments *ex cathedra* upon matters outside their respective provinces. Again, some are willing to suspend judgment upon those matters for which the evidence is not yet all in. There is reason, however, to feel that the tendency to compartmentalize the problem is still in existence. Statements are frequently released by scientists, disclaiming any interest in the question. Some apparently wish to be scientific most of the time, and to shut off the remaining section of their existence under the label of 'religion'.[42]

But before possible solutions are suggested, it should be pointed out that the solutions which were put forward in the past were not necessarily final. Some felt that by 1920 the final chapter in the controversy over organic evolution had been written; but the recrudescence of the conflict in the Scopes Case indicated that some such controversies have remarkable vitality. So long as the findings of science are tentative, it is to be expected that the historic points of tension will occasionally be touched, and controversies which have been slumbering will again be heard.

It would be unwarranted optimism which would declare that in the field of controversy all of the issues are yet properly stated. It is true that the Copernican view of the universe is entrenched throughout Christendom, save perhaps in a small island about Zion, Illinois. The critical philosophy which once seemed a threat to orthodoxy has now been taken for granted (whether for good or for ill) by a large part of Christian thought. The general trend appears today to be that toward a reconciliation of differences. Whether this is a significant tendency toward a possible goal, or whether it be merely an expression of a desire for a resolution of dissonance, it is not at this moment possible to decide.

Before suggesting possible bases for harmony, it may be helpful to consider an attempted solution, which is considered by some to be a Protestant backwash. We refer to the Dialectical Theology, chief among whose leaders is the eminent Karl Barth, whose method is that of cutting the Gordian Knot rather than untying it. Barth's desire appears to be to salvage out of the admitted chaos which science and criticism have left of the older theological structure a type of evangelicalism which short-circuits around controverted questions (especially those touching the historical accuracy of the Bible), and finds refuge in the theory that whatever may be said of the scientific accuracy of the Scriptures, they are 'the Word of God'.

In an age such as this present one in Europe, such an attempt may for

[42] Lane, H. H.: *Op. cit.,* p. 185.

a period be successful. But it is a question whether, when times become more nearly normal again, and when thoughtful men on the Continent may hope again, there may not be a demand for some solution to the question which will do better justice to the requirements of the rational processes. In any event, not all of Christendom is in Europe; and reports indicate that even there men will seek some more stable solution to the problem.

Before seeking a more constructive basis for harmony, we must determine what type of religion a Christianity which is satisfactory for the twentieth century must be. Among possible types there are two general groupings under which most forms of the interpretation of the Christian system can be placed. One is the doctrinal or dogmatic type, in which an objective authority is held to constitute the *sine qua non* of the system. This involves a large measure of belief in the historical accuracy of the Christian Scriptures. The other is the 'value' type. In general this approach seeks to reduce dogmatic content to a minimum, and reveres the Bible chiefly as it tends toward the production and conservation of value. It is this latter form which accords with the dynamic and functional trends in modern scientific thinking.

It is at once obvious that the former type will require more of apologetic effort, and much more attention to questions of textual criticism and exegesis. Moreover the standard of orthodoxy must be sufficiently flexible to permit, within its doctrinal canons, an interpretation in harmony with the *tested* findings of a true science. Possibly the greatest single need at this point is a disciplining of science itself, until theories incapable of proof are treated *as such* and not made the subject of confessional treatment.

From the viewpoint of Christianity, there must be an intelligent apparatus for the interpretation of Scriptures. There will likewise be need for patience and for willingness to reserve judgment, pending further knowledge. That tendency toward panic which has so frequently been the *bête noire* of theologians must be eliminated. There will of necessity be a willingness to suspend judgment on *both* sides, and a realization that the conclusions of science are frequently tentative. Theology, instead of riding to the conflict upon the *chevaux du bataille* of intolerance and dogmatism, must be willing to speak with at least some measure of reserve.

If such an attempt be made by some branches of Protestantism (as doubtless will from time to time be the case), there will be a need for a type of thorough scholarship which has been too largely lacking in orthodox circles. It must be said that the Catholics have frequently been ahead of us at this point. Again, their scholars are in some respects at an advantage over Protestants, in that the Catholic view of authority makes it feasible to make some concessions which Protestants with their emphasis upon the final authority of Scripture might not see fit to make. Some Catholics have sought to effect a synthesis by making limited concessions. Illustrative of the case in point is that of Leslie J. Walker, S. J., who is examining the question of evolution as it relates to the theology of the Roman Church.

> It would not affect any vital dogma of the Church were it proved that Adam and Eve had ape-like parents, provided the whole human race, which fell and was redeemed, be descended from Adam and Eve; and this is always possible even if we adopt an evolutionary hypothesis. What matters is the origin and nature of the soul, its indivisibility, its immortality, its power of transcending the phenomenal world. . . . On that point Christianity cannot yield. . . . Apply evolution to the origin of the human soul and morality goes, and with it goes all hope for the future alike in this world and in the world to come.[44]

[44] *Science and Revelation.* London: Burns Oates Washburn Ltd., 1932, p. 74.

This quotation indicates that its author is willing to make concessions in the matter of changes which have occurred in the physical structure in the world of nature. He draws the line at which the Catholic view of evolution must stop in the light of the his view of the Church as the locus of authority. It is doubtful whether Protestantism can or should attack the problem in exactly this manner. Dr. Walker has, however, made a brave attempt to harmonize a rather literal interpretation of the Bible with that which the generality of modern scientific men accept as given.

There are yet Protestants who are profoundly of the conviction that such a harmonization can be effected in many, perhaps all, of the fields of conflict, so that a working basis with science may be reached in a manner consistent with an orthodoxy which recognizes the full inspiration and final authority of the Scriptures. Most of these are increasingly of the conviction that such an agreement is impossible save upon the basis of some radical revision of many of the positions now to held to be fundamental to the 'modern' view. In other words, there must be a repudiation of many aspects of contemporary naturalism before science can be harmonized with any sort of religious world-view, to say nothing of the Christian world-view.

The problem would, of course, be greatly simplified if we should determine to define Christianity in terms of a 'religion of value' rather than in terms of an authoritative Revelation. In his *New Reformation,* Michael Pupin points out that the outstanding achievement of the past two decades has been the newer interpretation of the universe in terms of value—by a shift of interest "from physical to spiritual realities."[45] A value religion will escape, for example, the folly of such a controversy as raged over the findings of Copernicus or Galileo. Values in human experience are in no sense affected by the question of whether the earth alone among the 'heavenly bodies' be inhabited, or whether its place in the universe be conspicuous or humble. Our relation to the realm of values may not be conditioned by our relations to space-time, and the realization of value has but one *sine qua non,* human freedom.[46]

To this view science as science can shed no light upon standards of values. Therefore the scientist should confine himself to a pursuit of the pure field of science. If he choose to speak as a religious man, let it be apart from a scientific *ex cathedra.* In turn the religious man would be urged to keep within his province. As a religious man, let his quest be for the essential purpose of the world, and for a knowledge of what self-determining spirits ought to be and do. Further, since evolution cannot account for values, the truth or falsity of the doctrine of evolution cannot affect the chief concern of religion, namely the pursuit of value. If one conscious and free being is worth more than the entire physical system, how can any scientific discovery within the realm of the physical permanently or essentially affect a system whose core and center is the achievement and conservation of value?

This is, on the surface at least, a tempting view; and it is not surprising that some have sought to thus redefine Christianity. Certainly such a view is much easier of defense than has been the historic Christian system. Is it necessarily true, however, that simplicity and ease of defense are proper criteria for the truth of a system? After all, Christianity has

[45] p. 257.

[46] Brightman, Edgar S.: *A Philosophy of Ideals,* New York: Holt, 1928, p. 85.

been historically understood to embody, not only a 'science of value' but also a distinctive and characteristic *Weltanschauung*. If this be correct, then it is no simple value-system, but a system with sweeping presuppositions and vast consequences for the Christian's understanding of the entire field of thought.

James Orr has observed that it is precisely at the point of its basing religion upon definite, positive teaching that Christianity distinguishes itself from other religions. Just as a religion based upon the feelings is vague and unreliable, so also religion based merely upon value-judgments implies an untenable epistemological dualism. Such a sundering of religious and theoretic knowledge strikes at the view held by historic Christianity that the Christian religion affirms the objective truth of the ideas which it entertains. As W. R. Sorley points out, "The Christian who thinks cannot keep God in his soul and leave him out of his world."[48] In other words, Christianity is not indifferent to the character of its ideas; and the latitudinarian view of the followers of the 'value' type of Christianity toward the Scriptures is likely to share the general instability of those views which cleave the world into two realms, the realm of nature and the realm of value, and which leave each to cultivate its own field.

The alternative to this view is an apologetic which frankly accepts the Christian Scriptures as in a qualitatively unique sense divinely inspired, and hence as regulative for human life and human thought. To hold this view is to stake out an immense task of defense. We chance to live in a period in human history in which the spirit of the time in uncongenial to the basic insights of the Scriptures at the points of God, creation, man, history, and human destiny. In the midst of this condition it is heartening to know that Christianity is still, in the historic sense, very much alive.' In spite of the conclusion reached by Andrew Dickson White in his monumental work, *A History of the Warfare of Science With Theology,* that orthodox Christianity was (as early as 1896) vanquished by the might of the so-called modern movement, it is by no means certain that the realities of modern scientific discovery demand an abandonment of the view of the historical accuracy of the Christian Scriptures, properly interpreted.

Several facts should be borne in mind by the individual who, heartened by the survival of historic Christianity, purposes both to believe and to propagate it. First, the task will be, not easy but difficult. The nature of the realities with which the Bible deals is such that its interpretation may prove a task much more difficult than would appear at first sight. Second, there will be need for a much greater amount of diligent and painstaking work than has frequently been thought necessary. There is need for an army of men of the stature and patience of Randolph S. Foster and J. Greshman Machen in this field of endeavor. Third, there will be need for a wholesome degree of suspension of judgment in those cases in which full information is not yet obtainable, combined with a recognition that in some instances absolute evidence will not be obtainable.

Wholesome will be the effect of remembering that while the scientific revolution profoundly affected Christendom, it has not definitively altered the character of Christianity. Scientific theories have their day and then die. Moreover, scientific men show some evidence of becoming more disciplined in the matter of the announce-

[47] *The Christian View of God and the World,* Edinburgh: A. Elliott, 1893, p. 23.

[48] *Moral Values and the Idea of God,* Cambridge University Press, 1903, p. 479.

ments of their hypotheses. Therefore this is no moment for panic among the adherents of the historic Christian system. Doubtless aggressive and affirmative declaration of the Christian Gospel is the first line of offense. Behind this line is needed an army of sober thinkers who dare to challenge the theories of our so-called scientific mentality with a reverent and carefully wrought assertion of the "thus saith the Lord" at the points of the crucial issues in the understanding of the world.

In conclusion let it be said that conflicts between religion and science have sometimes been the outcome of tension in peripheral and incidental matters. There is need for a recognition of the identity and character of the real issues. There may be a conflict between the facts of science and the theories of religion; there may be a conflict between the theories of science and the facts of religion; there may be conflict between the theories of science and the theories of religion; but there can be no conflict between the facts of science and the facts of religion. Never has the need been greater than now for discrimination between facts and theories, or for a recognition that God is God of the *one world* of science and religion.

THE PRESIDENT'S LETTER (Concluded from page 1)

Dean William D. Turkington reports that the advance registrations for the fall quarter, opening in September, are in excess of any previous year at this time. We are deeply indebted to those who pray for the seminary daily for the increasing growth of the institution. We have no greater assets than the prayers of our friends.

ALUMNI LETTER (Concluded from page 20)

be knit together in spiritual fellowship, praying constantly for the welfare of two organizations brought together in inseparable bonds. We can be on the alert to seek out and guide young men and women with the divine call upon their lives, to the place where we know they will develop into the warm-hearted zealous servants of God, intellectually equipped to face a world that desperately needs the message of Asbury Seminary. Our influence and recommendations can carry great weight in making and holding new friends for an ever increasing flow of scholarship gifts which will enable these young persons to pursue their training.

Inseparably connected, let us pray that the bonds of union will be cemented even closer. Join us in the second meeting of the Alumni Association on May 31st.

REX M. DIXON, *First Vice-President*
Asbury Theological Seminary Alumni Association,
Detroit, Michigan

Book Reviews

A Nation of Nations, by Louis Adamic. New York: Harper and Brothers, 1945. 399 pp., $3.50.

The book offers a ringing challenge to some of our traditional theories concerning the origins of America. The particular theory which has aroused the author is the one which holds that this is a white-Protestant-Anglo-Saxon country whose main struggle is against infiltration by "hordes of foreigners" and negroes who persistently threaten to adulterate the original stock and spirit.

The author's plea is for a revision and rethinking of much of our history. It is his contention that there is "an enormous mass of American history" which has been suppressed. He sees in this an early scheme of the British to give American ideology and polity an English aspect and pro-English direction. This became especially desirable after the colonies became free and independent.

There are two ways of looking at American history. The first has been indicated; it is the view which regards this country as Anglo-Saxon in origin, institutions, culture and character. The second view holds that the country is not essentially Anglo-Saxon in pattern even though the language is English. It is rather a blend of cultures from many lands. The result is that ours is a new civilization, owing much to the Anglo-Saxons but owing much to other racial stocks as well. The author points out that nearly all our "historians, essayists, novelists, short-story writers, and our editors" magnify the Anglo-Saxon heritage to the dispargement or suppression of the other contributions. As a sample he quotes Ralph Barton Perry's book *Puritanism and Democracy* which re-echoes the slogan in the following words: "The essential faith of America came into being in the cold, clear-headed, spacious world of Puritan New England."

As a matter of fact, the present-day population of America is more than one-third non-Anglo-Saxon stock of the first, second and third generations. Thus, instead of there being one "essential faith" of America, according to Perry, the author believes there are a dozen essential faiths. "Diversity" is the pattern of America and this has made her great.

It is the author's belief--his effort supporting it--that we are beginning to "sense the distortions, the omissions, the departure from reality, the chasm between what we think America is and what it actually is." Increasingly we are realizing that the White-Anglo-Saxon-Protestant myth is not adequate, is not true, and it is a prolific cause of frictions and strains in our body politic.

He then proceeds in case-study fashion to recount the valuable services and contributions of many diverse racial groups to the making of America. It is an imposing list of men and heroic deeds which he gives in thirteen chapters, dealing with the significant contributions of non-Anglo-Saxons from earliest colonial days to the present. The list includes Americans from Italy, Spain, Mexico, France, Holland, Sweden, Russia, Germany, Yugoslavia, Norway, Greece, Poland, Ireland, and the negroes.

Mr. Marcus Nalley of Tacoma, Washington generously sent gift copies of the book to many teachers in our colleges and other institutions. He quotes with approval the wish of an-

other that the book might become required reading in every high school. It could as well be required reading for the clergy, social workers and journalists, for it deals in a forth-right manner with a grave sociological problem.

WILDER R. REYNOLDS
Professor of Church History
Asbury Theological Seminary

Preaching From Samuel, by Andrew W. Blackwood. New York: Abingdon Cokesbury, 1946. 256 pp. $2.00.

Dr. Andrew W. Blackwood has been professor of homiletics at Princeton Seminary for sixteen years. His book, *Preaching From Samuel* will interest every lover of great Bible teaching, but it should be particularly instructive and inspiring to ministers because Dr. Blackwood is both a specialist in the presentation of the Word, and an excellent teacher in Biblical exposition. One is impressed with the accuracy of his scholarship and with the vividness of his spiritual imagination.

Many ministers preaching from the Old Testament take their audiences back into the early bible times, and after certain textual and historical observations leave them there. Dr. Blackwood presents with dramatic accuracy the life of the ancient prophet Samuel and the turbulent times that mark the end of the period of the judges and the reigns of Saul and David; and then he lifts up before our eyes a certain timeless and timely truths that reveal the nature of similarly dangerous and disturbing conditions in our modern society.

Dr. Blackwood shows us in the leadership of Samuel characteristics of the good pastor and successful man of God. He sees in the character and behavior of King Saul certain principles that might apply to leadership in our age. He makes King David seem to be a contemporary. We are given insight into some of the struggles and phases of personal psychology in the life of David that only the most deeply spiritual and penetrating student of the things of God can observe.

In one of his chapter divisions Dr. Blackwood uses as a topic "The Revival That May Follow War." In this study the reader can see that Israel was ready for a revival of Jehovah worship after the chastenings and privations of the period of war with the Philistines. With prophetic and accurate challenge Dr. Blackwood calls us to believe that the minds and hearts of men today are ready for revival. He suggests that these are days in which to expect a return to religion, and a period of spiritual awakening.

Preaching From Samuel is divided into three sections. The first he calls "The Pastor Who Guides in Rebuilding." In this division he deals with the leadership of the great prophet during the judgeship of Eli, during the period of the misrule of his sons, and the end of the period of the judges. Part Two he calls "The Ruler Who Failed in Rebuilding." This section is a study of the lights and shadows in the reign of Saul the first king of Israel. In the third division Dr. Blackwood presents David as the "Man Who Leads in Rebuilding." David possesses the true "Spirit of Reconstruction." He becomes the ideal leader, the anointed of the Lord, God's chosen one. Much in the life and spirit of David is made to show us the nature of true spiritual leadership in this age, and in every age.

To a person who believes that God is speaking to us today, in the Old Testament as well as the New; who believes that "all scripture is . . . profitable for doctrine, for reproof, for correction, for instruction in righteousness," this book will not only confirm that faith, but will be useful enlightenment to his total sense of divine truth and teaching.

JAMES FLINT BOUGHTON
Professor of Philosophy and Religion
Asbury College

Revelation and Reason, by Emil Brunner (translated by Olive Wyon from the German edition of 1941). Philadelphia: The Westminster Press, 1946. xii, 440 pages. $4.50.

This volume is reviewed editorially in this issue. See pages 3 and following.

A Christian Philosophy of Education, by Gordon H. Clark. Grand Rapids: Eerdmans, 1946. 217 pp. $3.

From the time of Plato until now thoughtful men have pondered the relation of education to the pre-suppositions basic to human culture. Dr. Clark, professor of Philosophy in Butler University, has reopened the question, this time by route of an examination of our *Zeitgeist* done in the light of historic orthodoxy.

Welcome of Professor Clark's insistence, all too seldom made since James Orr's *Christian View of God and the World,* that Christianity involves a distinctive manner of viewing the whole range of human investigation. In the light of newer trends, he assays to state the characteristically Christian understanding view of God, of man, and of human destiny. This is made instrumental to a treatment of the larger question of the "religious neutrality" of our secular educational system.

Under the headings: "Is Neutrality Possible?" "Is Neutrality Actual?" and "Neutrality in Ethics" our author develops the thesis that a religiously neutral position in education is not possible. In consequence, a system of education which seeks to take no sides at the point of religious belief lends itself admirably to the propagation of no beliefs whatsoever, and by almost imperceptible stages to the propagation of pure paganism.

Outstanding among the weaknesses of a supposedly neutral educational system is, Dr. Clark contends, its inability to come to grips with man's moral situation. This grows out of the fact that in the Judeo-Christian ethic springs from a positive belief in an eternal Lawgiver, with respect to whose mandates acts are right or wrong.

It is probable that most of the readers of this review would be in agreement with our author at these points. It is difficult to avoid the feeling, however, that he promises much more in the first half of the volume than he succeeds in delivering in the latter part. While he makes many pertinent observations in the second half at the point of the weaknesses of American public education, he seems to succeed in offering as a solution little more than a renewed stress upon the 'Three R's,' a depreciation (doubtless deserved) of mixed academic and vocational training, and a defense of the right of Christian people to provide separate primary and secondary schooling for their children.

The chapter, under title "The Christian Philosophy of Education" promises at last to give us what we so sorely need. While it is by no means trivial, it seems inconclusive. The thirty pages deal sketchily with Christian Apologetics, the place of reason in education, the question of aims in education, the relation of emotion to reason, and the tendencies to skepticism latent in the Romantic movement. It seems to the reviewer that none of these are treated adequately, and that the conclusion reached, that education needs a body of positive and revealed content (with which many of us would agree) is a *non sequitur* with respect to much of the material of the chapter.

The title of the concluding chapter, "Kindergarten to University" leads us to expect a vigorous plea for a system of education, specifically and characteristically Christian, which shall

embrace the entire range of formal schooling. Much of the material is peripheral to this real purpose; the chief merit of the chapter is its insistence that Christian primary and secondary schools are no more inimical to democratic society than are Christian colleges. One could wish that this subject had been treated with more thoroughness.

The most general criticism of the volume is that it stakes out too much territory, and fails to treat its subjects with sufficient thoroughness. Many of the author's points are well taken, and are worth pondering. Some of our readers will consider that Dr. Clark's statement that Arminianism is a theological road "that leads to modernism and beyond" reflects not doctrinal malice, but theological provincialism.

HAROLD B. KUHN
Professor of Philosophy of Religion
Asbury Theological Seminary

Cæsar and Christ, by Will Durant. New York: Simon & Schuster, 1944. 752 pp. $5.00.

Cæsar and Christ is the third volume in the distinguished author's projected five volume work on The Story of Civilization. The present volume is a history of Roman civilization and of Christianity from their beginnings to A. D. 325. Competent critics have compared this work with the greatest histories of mankind, and they give the author a place along with Montesquieu, Gibbon, Mommsen, Macaulay and Ferrero.

Those who have read other volumes from this author's facile pen will know what to expect. He writes with a lucidity and vigor that makes the dry-as-dust facts of history read like a romance. In this volume he reinterprets and synthesizes the vast culture of this most important civilization of the ancient period with a view to the illumination of some of the problems of the present. There are so many parallels between our civilization and that of Rome that we need to be conversant with its story. The author aptly says, "There in the struggle of Roman civilization against barbarism within and without, is our struggle; through Rome's problem of biological and moral decadence sign posts rise on our road today; the class war . . . is the war that consumes our interludes of peace; . . . Of ourselves this Roman story is told."

Cæsar and Christ is primarily a cultural history. The author defines his method as synthetic history, which is the presentation of a people's life, work and culture in their simultaneous operation. The work is encyclopedic in its magnitude, leaving, it would seem, no considerable person or significant trend unreported.

The Church is, as might be expected, viewed through the eyes of a thorough-going naturalism. And yet the treatment is very friendly. The author strives for scientific objectivity in reporting his facts. For instance, he is willing to allow that the apostles were entirely honest in believing that Jesus had risen from the dead and ascended into Heaven. He refrains from expressing his own opinion on that subject.

His account of the conversion of Paul is a dressed up version of the old and somewhat moldy theory that this mighty event in the history of civilization was the result of an epileptic fit and a thunderstorm. He says, "The fatigue of a long journey, the strength of the desert sun, perhaps a stroke of heat lightning in the sky, acting by accumulation upon a frail and possibly epileptic body, and a mind tortured by doubt and guilt" made Paul the ablest preacher of Stephen's Christ.

So far as the objective facts of the early Church are concerned, the author deals with them with penetrating insight and an interesting sense of

proportion. He recounts with moving detail the faith and perseverance of the terribly persecuted Church. "There is no greater drama in human record than the sight of a few Christians, scorned or oppressed by a succession of emperors, bearing all trials with a fierce tenacity, multiplying quietly, building order while their enemies generated chaos, fighting the sword with the Word, brutality with hope, and at last defeating the strongest state that history has known. Cæsar and Christ had met in the arena, and Christ had won."

Every volume which is part of a projected series deserves to be considered in the context of the larger study in which the author is engaged. This work promises to make its contribution to "The Story of Civilization" while standing in its own right as a fairly objective treatment of the period in which the Church first went forth conquering and to conquer.

WILDER R. REYNOLDS
Professor of Church History
Asbury Theological Seminary

The Genius of the Prophets, by W. Arthur Faus. Abingdon-Cokesbury Press, 1946. 190 pp. $1.75.

This slender volume comes from the pen of the pastor of Emmanuel Methodist Church, Clearfield, Pennsylvania, a man well able to discuss the prophetic message. The book will serve to introduce the novice to the study of the Hebrew sages; moreover, its special emphasis on the literary texture of the prophetic writings will win the experienced bible student to a deeper appreciation of their message. Some new light, too, is shed on the prophets by the relating of them to their historical, psychological, and biographical backgrounds. A chapter each is devoted to the prophets as realists, as men of hope, as confessors, as men of vision, and as preachers. A final chapter shows the pertinence of their message to our time.

As a realist the prophet is a man of deep spiritual insight grappling with the moral and social evils of his day and impelled by an inner voice to warn men of God's impending judgments. But the prophet is also an oracle of hope; he does not leave man comfortless. The "second Isaiah" is the author of the most numerous and most beautiful of the "hope oracles," typical of which is the well-known passage beginning, "Comfort ye, comfort ye my people, saith your God." (Isa. 40:1-11) The prophet as confessor sometimes laments for the nation; sometimes he confesses a personal experience or a personal sin. Examples of lamentation are Jeremiah 14:7-9 and Ezekiel 19:10-14; of personal confession, Jeremiah 15:15-18 and Habbakuk 3:17-19. Both types are regularly in poetic form, as though only the exalted rhythm of poetry was adequate to confessional expression. The lamentations are usually in the "qinah" or dirge meter, which consists of three beats followed by two beats. In describing the prophets as men of vision the author distinguishes two kinds of prophetic vision, both for him valid so far as they apply to the ancient Hebrews: the calm, meditative vision, and the trance, or hallucination. The series of short visions in Amos 7:1-9 are representative of the first variety while Isaiah's call illustrates the second. Although the author in discussing trance phenomena does not hesitate to use the language of modern psychology he fully recognizes the presence of the supernatural in the trance experience; as, for instance, when he says, "The prophet at such a time [during the trance] seemed to have another ego within himself, a counterpart or double, which was the Spirit of God." (p. 107) Lest we think that these trance visions are peculiar to the ancient Hebrews he cites some

unusual mystical and ecstatic experiences that attended Christians in medieval and modern times.

The prophet as preacher is shown delivering his message in both poetic and prose styles, using any of the four different preaching forms: exhortation, exposition, parable, or allegory. Because at many points there is striking similarity between our own times and those of the prophets Dr. Faus in the last chapter urges upon us the timeliness of the prophetic message. Some may disagree with him when he says that other than that it was uttered in the midst of social conditions similar to ours, that message has no particular relevance beyond its own day. According to the author the conditions common to both eras are a general social and religious upheaval, the neglect of true religion, and the reliance on material and military might instead of on God. For a people living in this state of affairs the prophets, he finds, have four major preachments: (1) face the facts realistically and repent, (2) have faith in the wisdom of preaching, (3) find the source of spiritual authority in first-hand religious experience, (4) trust God for the future.

It is regrettable in the extreme that our author accepts, seemingly without criticism, the major conclusions of liberal historical criticism in the field of Old Testament. While this volume is not primarily concerned with critical matters, the writer accepts as closed the case for the multiple authorship of Isaiah, and assents to the view (to us unnecessary) that several of the other prophetic books have been subject to liberal addition and insertions. Nor is it reassuring to hear one in a professedly scholarly study treat superficially matters of scholarship and authenticity, as though they were unimportant.

Among the fine qualities which this book possesses, its special significance for this reviewer lies in its author's appreciation of the literary excellencies of the prophetic message, an appreciation which unfortunately is lacking among Bible students generally today.

JAMES D. ROBERTSON
Associate Professor of Applied Theology
Asbury Theological Seminary

Light From the Ancient Past, by Jack Finegan. Princeton, New Jersey: Princeton University Press, 1946. xxiv, 500 pp. 55.00.

One cannot peruse this remarkable book without thankfully recalling Jesus' words, "Others have labored, and you have entered into their labor." Thanks to the indefatigable labors of archæologists, linguists, philologists, geographers, critically equipped historians, and skilled purveyors like Finegan, we are immeasurably rich in knowledge of the past.

The author, formerly a student of Hans Lietzmann at the University of Berlin and now director of religious activities at Iowa State College, has travelled and studied in the Near East. The scope of his book is staggering. It offers a connected account of the history of the peoples of the Near East and the relation of the Hebrews and Christians to them, as it is known from archæology, from about 5000 B. C. to 500 A. D. The writer shows an amazing command of the literature in the field of archæology and an unusual ability to evaluate the same. Though he is more at home in the New Testament and early Christian periods, his coverage is quite satisfactory in the Old Testament and pre-biblical periods.

A few examples of what one will find in this book may be in order: the civilization out of which Abraham came; the light thrown on the doings of the patriarchs by the excavations of Palestine and Mesopotamia; the character of the culture of Egypt in

the time of Joseph and Moses; the nature of the conquest of Palestine as known from the excavations at Jericho, Bethel, Lachish, etc.; the character of Solomon's building enterprises; Assyrian and Babylonian records of events narrated in the Bible; descriptions of the cities of Jesus and the world of Paul as known to archæologist and scientific explorer; the character of ancient writing materials; light on the vocabulary of the New Testament from the papyri of Egypt; the great manuscripts of the Bible and how they are studied by scholars; the catacombs, sarcophagi, and early Christian churches. The book is profusely illustrated with maps and pictures. It is difficult to see how a modern preacher can preach and teach as he ought without some of the rich information contained in this compendium of archæological information.

This book takes a merited place alongside other basic summarizations and evaluations of the war years in the field of archæology: W. F. Albright, *From the Stone Age to Christianity* and *Archæology and the Religion of Israel* (Johns Hopkins Press, 1940 and 1942 respectively); Millar Burrows, *What Mean These Stones?* (American Schools of Oriental Research, 1941); C. C. McCown, *The Ladder of Progress in Palestine* (Harper, 1943); and G. E. Wright and F. V. Filson, *The Westminster Historical Atlas to the Bible* (Westminster, 1945). Finegan and McCown in the main describe what archæologists have found, while the others mentioned interpret the relevance of these finds for our understanding of the Bible. The older reference books, such as Barton's *Archæology and the Bible,* must now give way to these up-to-date treatments. Ministers would do well to start with this book by Finegan.

EDWARD P. BLAIR
Associate Professor of Biblical Literature
Garrett Biblical Institute

The Idea Of Perfection in the Western World, by Martin Foss. Princeton University Press, 1946. 102 pages. $1.50.

The Professor of Philosophy at Haverford College has addressed himself to an ambitious task, the correction of the unwholesome conditions resulting from the concept of perfection in the realms of art, ethics, history, and religion. It is difficult to be neutral on the subject of perfection and the author anticipates that his position will be challenged. This reviewer confesses to a prejudice in favor of the perfection concept and therefore pleads guilty to an inclination to emphasize in this review the more questionable features of the treatise. In favor of the book it may be pointed out that the warning against complacency within a closed system is most wholesome and is needed in every generation; also the challenge of the unconquered is humiliating, challenging, and indispensable to real progress.

Mr. Foss states that philosophy's task is to remain a constructive link between the inorganic and living worlds by interpreting human values. It was Socrates who made the good the absolute standard of perfection, and ethical systems since have followed this cue. We seek perfection in art, education, beauty, and even in religion. education, beauty and even in religion. Our task, says Mr. Foss, is to challenge this ideal in the realm of aesthetics and ethics.

He defines perfection as the conformity of execution to purpose, or "objective purposiveness" (Kant). There are no perfect men, however, in the sense that there may be perfect typists. The more limited the end the greater the probability of attaining it, i. e., perfection. Animals have certain instinctive skills which are perfect because restricted. There are no levels or degrees of perfection, the author

maintains, because perfection is always 'perfect perfection'." In the field of thought 'perfection' as a philosophical concept, was hypostatized and proved "fatal to the religious development of the Western world." (p. 13)

The Greeks were repressed and limited, except in thought; hence they discovered a spiritual world, a limited, stable, and perfect cosmos, like their city-state. The religion which corresponds to this idea of the limited, the complete, the perfect is pantheism; in fact 'being' is the most imperfect and empty concept. (p. 16) "God is in all philosophies of perfection a mere thing." Christian thought followed Greek thought in making God a thing and Anslem's ontological argument is based on this perfectionist view of God. The ideal of divine perfection is imperfect because exclusively intellectual; it is abtraction and omission, based upon the metaphysical principle of identity. All efforts to prove God's existence logically have been based on the idea of perfection.

In the Old Testament God is not a perfect God, i. e., not a thing, One who in a perfect way fulfills his end. (p. 26) The word which best expresses the innermost nature of Jehovah is *kabod,* (force, will, heart, or soul), a creative *or* destructive force. The Greek translators rendered this by *doxa* (honor or glory), a term meaningless when applied to God. The New Testament, under Greek influence, frequently uses "perfection" as an attribute of the divine Person. Matt. 5:48 ("be ye therefore perfect") cannot mean absolutely perfect but means "be ye therefore merciful" as in Lu. 6:36. Originally perfection meant comple- excellence, a relative thing. "This tion; now it has come to mean comparative use of the term 'perfection' is by no means justifiable; it is simply an old word used for a new meaning for which it is not suitable." (p. 30) "Perfection emphasizes the end, excellence the way.'" (p. 33) Augustine learned that seeking is the ideal, not the arrival. Because of this the idea of perfection in art is not justified. Kant's great service was to eliminate the concept of perfection from æsthetics, making progress possible. Kant also challenged the idea of perfection in the realm of ethics, demanding that we get "away from an ethics of ends." (p. 76) Laws are "like all systems of perfection and completeness, merely exclusive, never absolute." (p. 84) The danger of the ideal of perfection, insists Foss, "is that it demands absoluteness and seeks to dispute the claims of every alternative law."

In the sphere of ethics Foss' argument reaches its climax:

> For ethical perfection is a danger to men: not only because it turns, as we have seen, man against man in his claim for absolute possession of the good, but also because it develops an unbearable pride in the members of every ethical clan. Whoever belongs to such a group and possesses the perfect system of rules can in fulfilling these rules be a 'perfectly good' person and enjoy thoroughly his own perfection. In fulfilling the law and every letter of the law he will be the 'righteous' man, the just, the pharisee, he will be the one whom the Gospel despises and compares unfavorably to the penitent sinner, he will be the ethical perfectionist, the virtuoso of virtue, the man without defects, self-sure and proud of himself. (p. 86)

Philosophy's task, Foss concludes, is to unite faith and knowledge (p. 99) and to do so must dispel the outmoded and fallacious concept of absolute perfection, which binds, limits, and stifles.

One suspects in this "criticism" a recurrence of the old feud between Parmenides and Heraclitus, between the "being" and "becoming," the permanent and the transient, the absolute and the relative. One wishes that the author has learned from Socrates (or Plato) the importance of defining his terms. He refuses to admit any definition of perfection except that of absolute perfection, though tacitly

recognizing that a relative perfection is possible. (pp. 30-39) Like all pleas for "imperfection" his whole argument hinges on this narrow definition. Would anyone deny that Matt. 5:48, for instance, does *not* mean "absolute perfection"? In the realm of æsthetics it is difficult to see how one can dispense with fixed norms without degenerating to an uncharted subjectivism — impressionistic art. Was Michael Angelo pleading for this when he said, "trifles make perfection, and perfection is no trifle"? In the realm of law the trend toward relativism is not to be viewed without considerable misgiving. Is the moral law only a convention?

In the realm of ethics Foss' challenge is most dangerous. Does man's quest for the best inevitably make one jealous and proud? The dangers of pharisaism are to be admitted and guarded against, but it is doubtful if they are worse than the temptations to antinomianism which pure relativism encourages. Let it be admitted that the temptation of puritanism is self-righteousness and the tendency of relativism is lawlessness; the ideal lies between these extremes, yet perfection remains an essential, stable, and stimulating ideal. The dangers inherent in a philosophy of imperfection are not less than those in one of perfection.

GEORGE A. TURNER
Professor of English Bible
Asbury Theological Seminary

The Christian Use of the Bible, by Frank E. Gaebelein. Chicago: The Moody Press, 1946. 124 pages. $1.50.

By invitation of the faculty of Dallas Theological Seminary, Dr. Gaebelein, headmaster of The Stony Brook School, delivered the Griffith Thomas Memorial Lectures for 1944, which are here published. The writer has set himself to the task of discovering and clarifying a principle of interpretation sufficiently comprehensive to afford a key to the understanding of the Scriptures as a whole. The volume is at the same time interpretative and apologetic.

The sympathetic reader can hardly avoid appreciating the author's awareness of the problems implied by his task. He does, it is true, dogmatize at points, but not without at least indicating the points of tension between himself and his opponents. Best of all, he selects real opponents, not straw men.

The body of the work is an exposition of the *locus classicus* for the doctrine of biblical inspiration (II Timothy 3:16, 17). His exposition is both exegetical and contextual, and will be welcomed by many a layman as well as by the student in the process of finding his way about in the world of biblical controversy. This is not to say that the volume is in any sense complete as an apologetic; but there is ground for believing that the conclusions reached and put forward are permanently tenable.

Underlying the entire lectures is a warm pastoral note: the writer manifests a warm sympathy with the Christian who deeply desires at the same time to exemplify the Christian Gospel and also to secure a firm working Faith. Perhaps the strongest note in this connection is his insistence upon the motif of "profitable" as an evidence of the validity of Scripture. This, taken together with his emphasis upon the major objective of the giving of the Scriptures as consisting of the production of the "new man in Christ Jesus" adds up to a vindication of the historic claims of the Christian Gospel which should be appealing to the sympathetic reader.

Many will appreciate his discussion of the place of "good works" in the life of the Christian. It is clear that Dr. Gaebelein senses the latent tendency toward antinomianism in the

Reformed position. And his treatment of the question of perfectionism, briefly done, is moderate: it seems likely that he envisions the larger public to which his volume will come, and seeks to avoid controversy in the interest of elevating into prominence the function of the Word in the life of the believer.

If one were to seek a term which would characterize the book as a whole, it would probably be the word 'wholesome.' The earnest Christian, whether of Calvinistic or Arminian persuasion, will find repeated occasion to turn to *The Christian Use of the Bible.* In so doing, he may at times carry away the impression that a more fitting title might have been "The Purpose of the Bible in the Life of Man." Here is a volume which, though not large, has a useful and well-prepared index and bibliography.

HAROLD B. KUHN
Professor of Philosophy of Religion
Asbury Theological Seminary

How To Read the Bible, by Edgar J. Goodspeed. Philadelphia: The John C. Winston Co., 1946. 244 pp. $2.50.

It is natural that the keen mind of a scholar such as Goodspeed should turn to the formulation of a guide to the whole range of Scripture, presented in concise form such as a layman might use. This book is, as it were, a series of signposts pointing one to the reading of the Bible itself. The orientation given (presented as a matter of fact, for the most part) is based on the conclusions of liberal critical scholarship. The book is a good expression of views held about various parts of the Bible in circles such as Goodspeed is at home in, though the mode of statement is somewhat tempered by the appeal to a wider public which is intended. Due to the nature of the work, the treatment of some subjects seems rather slight. For instance, characters such as Joshua and Solomon are dealt with in a single paragraph each. The greatest interest centers in poetry, wisdom literature, the Apocrypha, and the New Testament. The aim is to help the reader find and understand the portions which will challenge his attention.

The total impression given is that the Bible is a remarkable collection of literature, "the religious treasure house of mankind" (p. 238), rather than God's saving message to man. Jesus is "its last great Hero" (p. viii). In matters of dating and authorship (implied if not stated) the positions taken are unsatisfactory to this reviewer at many points and unconvincing at others—for it is not the main purpose of this book to give reasons. The book is therefore not recommended for use by those who are not equipped to balance its statements with other points of view and to judge for themselves. Nevertheless, the student may find its brief interpretations of Biblical literature very suggestive and helpful. For one who has lost sight of the wealth and variety of the Scriptures, this book might be a good tonic and a useful reference work. In the last chapter, the history of English Bibles is summarized.

C. ELVAN OLMSTEAD
Assistant Professor of Christian Education, Asbury Theological Seminary

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The Rebirth of the German Church, by Stewart W. Herman. New York: Harper & Bros., 1946. xix, 297 pages. $2.50.

Written by an American whose term as pastor of the American Church in Berlin terminated with the attack upon Pearl Harbor, this volume affords us with the clearest picture of the religious situation in Germany that has been drawn since that provided by Adolf Keller in his Lowell Lectures. The author takes the reader into his confidence in the Preface, and

strives (succcessfully, we think) to keep that confidence intact throughout the book.

Foremost among the questions which Pastor Herman seeks to answer is that concerning the manner in which the several groups of Christians in Germany resisted the National Socialist regime. He confirms the opinions of earlier writers, such as Walter Marshall Horton and Adolf Keller, to the effect that it was the Confessional Church which most effectively opposed the leaders of the Third Reich. He deals with some care with the question of the relation of Martin Niemöller to this movement, and concludes that the pastor of Dahlem deserves his reputation as the living symbol of Christian resistance to Nazi power.

Our author has not neglected the question which has been raised since the war, whether the principles upon which the Confessing Churches based their protest during the war are principles upon the basis of which the same Churches can serve as a center for the rebuilding of the religious life of Germany. His answer is to the effect that while some of the machinery by which the Confessional Church exerted its influence will prove temporary, the same spirit will find other and more effective methods by which to re-infuse life into the spiritual rubble of the land.

Enlightening is the observation that through the maintenance of secret seminaries, the Confessional Church maintained a ministry which will probably will serve to bridge the chasm between the older Germany and the Nazi-corrupted German youth. The author is not, however, optimistic concerning the general prospects for Germany's future. He makes clear that the end of the war found most Germans stunned and relieved—but unprepared for the full realities of blanket approval to the total policies of the occupation powers; he seems to feel that there is an element in Germany's church life which might well be more largely utilized in the process of reconstruction.

Much praise is given to the churches for their effectiveness in cleansing their own ranks of Nazis and Nazi-sympathizers. Concerning the interplay of the Church and the victorious armies, Pastor Herman is penetrating in his observation that the principles of the Barmen Confession involve the right of independence from civil power which might affect the relation of the churches to the Allied Control Councils no less than that to the Party during the war.

The author's treatment of the vexed question of the German Church's acknowledgment of guilt in connection with the rise and onward march of National Socialism leaves the impression that he is satisfied more with the action of the Church than he could be with vocal acknowledgments of guilt. It is clear that he is impressed by the outcome of the synod of Treysa, where the spirit of Barmen was extended by means of the organization of the EKID (Evangelical Church in Germany).

Much might be said for the breadth of the author's treatment of the problems arising from Germany's situation. It is too early to know whether his hopes for a rebirth of vital Christianity will follow Germany's recovery from the initial shock of defeat. Probably, however, he is correct in his opinion that the Church in Germany will be rebuilt upon Confessional lines.

Quite apart from the value of the book as predictive prophecy—and this element is treated with restraint—it is by far the most readable and informative which has appeared since the termination of hostilities in Germany. Pastor Herman has rendered the English-speaking world a distinct service in interpreting the German religious situation. It goes without say-

ing that the reader who expects to find 'all the answers' concerning the religious picture will be disappointed in the book. Its writer is none too clear at the point of the relation of Catholics to Protestants in Germany, nor concerning the attitude of the EKID toward a democratic reconstruction of Germany. Most will agree that the democratic world has been as short sighted as the German church in the matter of making constructive plans beyond the overthrow of the Third Reich. It is too early to know whether the Confessing Church will be a center for a genuine reconstruction of the deeper phases of German life.

HAROLD B. KUHN
Professor of Philosophy of Religion
Asbury Theological Seminary

Introducing the New Testament, by Archibald M. Hunter. Philadelphia: The Westminster Press, 1946. 123 pages. $1.00.

Here is a splendid little book in the field of New Testament, written by a man well qualified for his task. The volume is, in addition to being an excellent factual presentation of the subject, stimulating and suggestive. It deserves first place among the newer books in New Testament Introduction. Theological students will find that a prior careful study of this work will assist them in avoiding the bewilderment which may come from the study of similar volumes written from the liberal viewpoint.

The writer of this valuable study does, of course, raise questions upon which there is difference of opinion. Such differences he recognizes and entertains. For instance, in reply to the question, Who wrote the Epistle to the Hebrews? he replies that whoever wrote it did so under the inspiration of the Holy Spirit. This is much more important than the precise identity of the author. Again in reply to the question, Whom had John in mind when he spoke of the anti-Christ? our writer seems to favor that given by the theory of "Nero redivivus" — an idea which some will be inclined to question.

The book contains some uniquely inspirational touches. In speaking of Luke, Dr. Hunter says: (page 40) "What is certain is that he was a Gentile by birth, a physician by profession, a Christian by conversion, and a friend of Paul's by choice. For the rest, if we ask what manner of man he was, the answer is, 'By his books ye shall know him'." We read again on page 42, "If St. Mark is 'one of those people who simply cannot tell a story badly,' St. Luke is one who can tell a story to perfection."

It is the opinion of this reviewer that this book, though inexpensive, is worth its weight in gold. It is, on the whole, excellent, not necessarily because it follows the general line of conservative scholarship, but because of the manner in which it combines spirituality and unanswerable logic.

Dr. Hunter's book is, as has been already suggested, highly valuable to students in seminaries. To professors giving courses in New Testament Introduction in colleges and Bible schools we say, this is your text. We commend the Westminster Press for publishing this volume.

PETER WISEMAN
Pastor, The Holiness Tabernacle
Detroit, Michigan

Wesley and Sanctification: A Study in the Doctrine of Salvation, by Harald Lindström. Stockholm: Nya Bokförlags Aktiebolaget, 1946. 228 pp. $2.00 (?).

An interesting characteristic of recent studies of early Methodism is the warm appreciation of Wesley by those outside of Methodist tradition. A Swedish scholar has now made a significant contribution to the study of John Wesley as a theologian. It is

published in Sweden, in English as translated by H. S. Harvey, but a large American book concern is now considering publishing it in this country.

The work is a solid piece of thorough and objective research. Like most Teutonic works on theology this one is profusely documented, the footnotes occupying nearly as much space as the text. This is commendable in a serious study of Wesley as it affords the reader opportunity to turn to the sources in Wesley without waste of time. Moreover, the documentation is judicious, exhibiting skill in distinguishing the important from the less relevant. As such the book may well serve as a manual of introduction to the study of Wesley's doctrine of perfection.

Unlike most continental studies of the subject this author knows the difference between sanctification and regeneration and does not persistently "fuse and confuse" the two. Unlike many students of Wesley he does not content himself with acquaintance with a few of Wesley's writings, but with a thoroughness, learned doubtless from his German-trained teachers, he brings into the horizon of his research nearly all of Wesley's important works.

This study is descriptive rather than interpretative, which is quite understandable, coming as it does from one in a different theological environment and one who has not yet had time to envisage the subject in its wider associations. This again is commendable, for observation should precede interpretation. The subject is therefore handled in a matter-of-fact manner, with little imagination or fresh and original insights. It must be recognized, however, that the author does understand John Wesley—much better than many English-speaking "authorities" on Wesley. This study will therefore be welcomed by advocates of the Wesleyan emphasis, as a guide, as a systematization of Wesley's doctrine of "full-salvation," and as an interpretation, for it does contain an occasional concise and stimulating insight.

Only rarely does he reflect a viewpoint at variance with that held by Wesley. In commenting on a conversation between Wesley and Zinzendorf, the author correctly defends the latter against a report obviously "polemically sharpened," but seems not to sense the import of Wesley's contention. (p. 138). He seems to prefer, with Zinzendorf, an emphasis on imputed holiness and faith, rather than Wesley's insistence on an actual imparted holiness. In this he stands with the Reformed tradition while Wesley is with the Anglican tradition.

Perhaps the most valuable feature of the present study is the placing of the doctrine of sanctification in the context of the whole scheme of salvation, including its eschatological aspect. He states that Wesley's main concern was salvation and that sanctification was the most important element in it; it received more stress, for instance, than justification. With this Wesley himself and his followers would probably agree. Some studies of Wesleyan theology consider sanctification from the standpoint of sin, some from the standpoint of the positive aspect of love, others from the standpoint of his total theological outlook, but this is concerned with sanctification from the perspective of present and final salvation. This vantage-point together with a familiarity with continental theology results in a stimulating and often illuminating presentation. This thorough, judicious, and competent study will be welcomed and consulted with profit by all interested in Wesleyana.

GEORGE A. TURNER
Professor of English Bible
Asbury Theological Seminary

Christian Ethics, by Warner Monroe. Anderson, Ind.: The Warner Press, 1947. vii+260 pages. $2.95.

There is a tendency among us to make much intellectual ado over books that show some startling or radical tendency; we incline to be all eyes and ears for something new. On the other hand the old truth, though it be beautiful and cleverly presented, leaves us somewhat silent. This may not be due to a lack of appreciation for such old and eternal truth, it may be that we make our loud noises at the circus, and stand all but speechless, and deeply moved before the Babe of Bethlehem.

Dr. Monroe has not tried to pay too much attention to our current scepticism upon the low levels of philosophy and ethics. He is very much up to date in his psychological foundations, and in his acquaintance with ethical systems and Christian progress. His book stimulates our best ethical idealism and confirms us in our acceptance of the general pattern of Christian behavior.

Christian Ethics is not technically profound, though the writer seems thoroughly conversant with the field of ethical thought. Thoughtful Christians may read it with understanding and profit. Dr. Monroe brings a new spiritual insight to the traditional Christian ethics. He seeks to reinforce the old and enduring principles with new and more convincing evidences.

In the first part of his book Dr. Monroe sets forth some of the outstanding ethical approaches. He gives special attention to hedonism, to rationalism, and to the Christian rule of life. He sets forth a point of view that he calls the "Right" of righteousness, and says there are three necessary conditions of right. They are freedom, truth, and cooperation. Dr. Monroe asserts the spiritual nature of man and evaluates progress, altruism, and conscience in this light. There are three chapters on the Virtues. He calls them General Nature, Christian, and Classical. He concludes his book with a convincing justification of the Christian point of view.

JAMES F. BOUGHTON
Professor of Philosophy and Religion
Asbury College

What New Doctrine Is This? by Robert P. Shuler. Nashville: Abingdon-Cokesbury Press, 1946. 192 pages. $1.75.

The author, Dr. R. P. (Bob) Shuler, is the famous pastor-evangelist of the great Trinity Methodist Church, Los Angeles, California. His pastorate of over a quarter of a century has attracted nation-wide attention because of its preachments on civic and individual righteousness. The preaching emphasis continues unabated in its fiery denunciations and prophetic proclamations of Gospel truth.

There is no neutral attitude toward Dr. Shuler. Here is a pastor who lives in the mid-stream of human events. He is either loved or hated with equal passion. His friends love him for the particular enemies that he has made.

This volume is comprised of a series of evangelistic sermons. "Fighting Bob" Shuler, as he is fondly called, writes as he preaches. The style of writing is gripping. The author makes use of strong words and the reader's attention is retained to the last sentence of the volume. In referring to Dr. Shuler's writing someone has said, "I have just read a sermon of Dr. Shuler's that is twenty years old. It still breathes fire and thunder. It reads as though it were written yesterday."

This volume of sermons sounds an uncompromising evangelistic note. The appeal is to historic Christianity, Jesus Christ the Savior of the world. The author insists that salvation in Jesus Christ is conditioned by repent-

ance of sin and an acceptance of the shed blood of Christ as the only possible way of salvation. Dr. Shuler does not hesitate to make use of the historic doctrinal terms which are Biblically grounded. To accuse him of a traditional vocabulary is to speak the truth. The author, however, is careful to make clear that his terminology is Biblical, evangelistic, and of a phraseology that connotes definiteness of Salvation. There is no soft pedaling at the point of any controversial or uncomfortable doctrine. There is a fearless presentation that sin is terribly real. It is a conviction of Dr. Shuler that a faithful presentation of Gospel truth can once again save Church and state from the yawning chasm toward which contemporary civilization is now moving.

This volume will have no appeal for the liberal theologian who repudiates Jesus as the Way, the Truth, the Light, the Savior of the world, nor will this volume appeal to the smug, complacent person. These sermons plead for a verdict. They demand action; hence the lazy mind and the indifferent individual will pass it by. This book is disturbing. It seeks to stir up the nest.

B. JOSEPH MARTIN
Vice-President and Professor of Christian Education, Asbury Theological Seminary

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One Gospel For One World, by Harold Paul Sloan. Philadelphia: Wharton Memorial Methodist Church, copyright owner, (publisher unspecified), 1946. 312 pp. $2.00.

The publication of this volume marks a new approach to the 'one world' idea, popularized by Wendell Willkie in *One World,* and in *One World or None,* a discussion of the problems raised by the atomic bomb, conducted by a number of outstanding scientists. This work is not a science, not a history, not a theology. It is rather a combination of these.

In his Introduction Dr. Sloan indicates the purpose of his book as follows: "This work is intended as a swift survey of the supreme movement of history. That movement began with Abraham; became the Hebrew people and the Old Testament Scriptures; became the Christian Church and the New Testament Scriptures; has as its center the incomparable personality of Jesus Messiah--God and man, crucified for sin, risen and ascended; and is directed by the self-revealing God to disciple the whole world." From this it will appear that the author has elected a sizeable task.

The student will read the book with both appreciation and criticism. Attempting to mediate between the historic doctrine of Revelation and more 'modern' views, the writer of the work before us says: "St. Matthew may have taken down notes of the discourses of Jesus at the time He was delivering them. St. Luke had a natural capacity for historical investigation and writing; and it may be that the Spirit's part in these revelational works amounted to little more than a guiding and assisting of men in the use of their natural powers." (Page 15) This statement may well be questioned, to a degree at least, in view of the experience of the man mentioned and the time of their writing.

Further evidences of a somewhat disturbing concessiveness are to be found in such statements as these: "Manifestly God had taken the current old world traditions and purified them [in Genesis] to His use." One is tempted to ask whence came "the current old world traditions"? Might the Almighty not have given Moses the divine record without the mediation of some corrupt traditions? Again, (page 33) the author says: "Contrary to the general impression, the Bible does not

contain much of the supernatural." It does not help matters much that later in the same paragraph he cites facts which can be accounted for only upon the basis of belief in the supernatural.

Dr. Sloan's suggestion (page 35) that Abraham was not a monotheist when he left Ur, or his tracing of the manner in which the "tradition of Abraham became the Law of Moses" may not wholly convince the thoughtful reader. At the same time it is heartening to read in some detail of the way in which Israel's code was radically superior to the codes of the nations about her.

One is somewhat surprised to find the author accepting the Two-Document theory of the Synoptic Gospels, the more so in the light of his rather clear statements concerning the historicity of our Lord's supernatural birth. This points up the observation that Dr. Sloan, while seeking to be distinctively in the conservative camp, at times seems to lean over backward in his attempt to reconcile his position with that of liberal thinkers.

The book contains many choice suggestions. It is a challenge to thought. It is commendable in its apologetic for the deity of our Lord. The arrangement of the dates of kings and their contemporary secular events is in the judgment of the reviewer, helpful. The author has set forth much excellent material concerning the Gospels; his work ought to be especially helpful to the preacher.

PETER WISEMAN
Pastor, The Holiness Tabernacle
Detroit, Michigan

The Crisis of Our Age by Pitirim A. Sorokin. New York: E. P. Dutton & Co., Inc., 1943. 338 pp. $3.50

Several years ago the German specialist in civilization cycles, Oswald Spengler, upset the proponents of inevitable progress by saying that civilization, which is analogous to a mortal thing, had passed maturity and was in a state of senility with death just around the corner. The second World War within a generation raised Spengler's stock tremendously. Startling new questions arose. What is the matter with Western civilization? Is there going to be a "Decline of the West"? Dr. Sorokin of Harvard University vividly challenged this Spenglerian wave of pessimism.

The fact that this book was written in 1941 does not make it obsolete. Growing apprehension over post-war power tensions in diplomacy with its echoes of a possible third war places Dr. Sorokin's analysis in a new position of relevancy. Although born out of the initial disillusionment of World War II, the volume prophetically asserts that it was not the Hitlers, Stalins, and Mussolinis who created the crisis; rather, the already existing crisis made them its instruments. Even though they may be removed, the crisis will not be eliminated nor even appreciably diminished.

Spengler and our author agree that Western civilization is in a crisis. Dr. Sorokin admits that we face no ordinary economic or political crisis; but he refuses to accept the view that the death-agony of Western society is upon us. It is, rather, a severe period of transition which is producing tragic explosions as the fundamental form of the present culture disintegrates.

Three types of culture are traced. The *ideational* of the Medieval period was predominately other-worldly and religious throughout, oriented in the supersensory reality of God. In the thirteenth and fourteenth centuries the *idealistic* culture emerged which was partly other-worldly and religious, and partly this-worldly and secular. Finally, the present *sensate* culture emerged, which is altogether this-worldly, secular, and utilitarian. This

dominant integrative pattern affects philosophy, art, ethics, religion, political science, economics, and law.

During the ideational period truth was the above, plus the truth accepted through the senses and synthesized by reason. Sensate culture accepts as true only that which is obtained through the senses. The imperfect human organs of sense are the highest tribunal in the judgment of truth. This results in (1) an impoverishment of the infinity of true reality since it is reduced to only one of its aspects; (2) a tragic dualism which is simultaneously a culture of man's glorification and of man's degradation; (3) a chaotic syncretism which attempts to digest an impossible amount of heterogeneous elements; and (4) a quantitative colossalism, replacing the lack of qualitative values.

None of these culture-forms can exclude the others and survive. By refusing to accept supersensory and superrational reality, sensate culture "represents an internal and spontaneous development of poisonous virus" which spells its inevitable doom.

Dr. Sorokin commands deep respect for his insight and evaluation of existing conditions. The contemporary problem is well stated, but in handling its basic causes and in formulating an adequate solution, our author forces those adhering to a conservative Christian view to take radical exception. He refers to the Christian ethic and the Sermon on the Mount as the nearest thing to perfection, and makes room for supersensory and superrational reality; yet fails to give a truly Christian interpretation.

The author calls himself an "integralist" who believes that science, philosophy, ethics, and art are all one and serve one purpose: "the unfolding of the Absolute in the relative empirical world." The theory of emergent evolution underlies the whole system. Neither the idealistic nor the sensate form is eternal. Whichever reigns at the moment will eventually lose its creativity and decline. The fundamental pattern must then give way to an emerging now one wherein creativity again functions. Thus the world of true reality and value will be expanded, "making man again an image of the Absolute on this planet, spiritualizing culture, ennobling society and bringing man nearer to the ever-creative and ever-perfect Absolute." Later on, a different culture will again emerge; and this "creative 'eternal cycle' will persist, as long as human history endures."

The transition follows a neat pattern: crisis—ordeal—catharsis—charisma—resurrection. We are experiencing the crisis and ordeal. What can we do about it? By comprehending the situation, we can better bear the ordeal and actively participate in the process by making a fundamental change in our premises and values. When such a catharsis becomes universal, *charisma* or grace will shine forth in a glorious neo-ideational or neo-idealistic culture which will emerge in the resurrection.

Any reference to sin and selfishness as defects in human nature which might be basic to present conditions is totally lacking. The only redemption necessary is a "complete change of the contemporary mentality, a fundamental transformation of our system of values, and the profoundest modification of our conduct." To those of us who feel that the Bible can better explain man's dilemma, its cure and future prospects than does the dynamics of sociology, this theory is disappointing.

The Crisis of Our Age contains, nevertheless, a refreshing frankness and fearless condemnation which goes to the heart of present conditions. Without mincing words, Dr. Sorokin hurls invectives at the sore spots in our decadent civilization. Every as-

pect comes in for a keen analysis and rebuke. From this standpoint the book is unexcelled and well worth reading.

PAUL F. ABEL
Student
Asbury Theological Seminary

Psychology for the Millions, by Abraham P. Sperling. New York: Frederick Fell, Inc., 1946. xiv, 397 pp. $3.00.

The caption, "Read all about it," except for its commonplaceness, would be a fit title to Dr. Sperling's *Psychology for the Millions,* an eminently readable book and a fine piece of reporting on the present state of human nature. The author proposes "to give you a mature understanding of life and people and by it to help you *enjoy* this serious business of living." After examining the volume one feels that this statement of purpose might more aptly have employed the word "endure" rather than "enjoy." For a psychological treatise heavily loaded with personality weaknesses and diseases, whatever insight it furnishes into causes, usually affords small comfort in cures for the mature man or woman, for whom this handbook is intended.

Like all other publications for popular consumption this book has a flare for the sensational. A major pitfall here is the temptation, notwithstanding perhaps the author's caution, to inveigle the uncritical reader into generalizing from the startling exception, to accept as universally valid, bits of findings from inadequate samplings. The author himself, in my opinion, could exercise a little more care in this matter of generalization. It is not unalterably fixed, for instance, that *all* children in a particular family shall have a big ear lobe simply because big ear lobes run in that family. (p. 35) One other major criticism I wish to voice: In removing the smoke screen from the human scene Dr. Sperling faces the facts realistically but, one feels, all too comfortably. Surely one can write up the seamy side of the record and at the same time escape the abhorred charge of puritanism. This author rightly pronounces against the "hush-hush" policy in regards to sex but in so doing he swings to the other extreme, showing throughout the book his aversion for the language of restraint. For this reason I do not recommend the text for adolescents.

Undoubtedly a large public audience, attracted by its title and by the catchy chapter headings will here attempt a first acquaintance with psychology. Some of these will not get beyond the first chapter entitled, "America bares its body and soul." Nor will all of them be related to Mrs. Grundy. In spite of these criticisms, however, I should not hesitate recommending *Psychology for the Millions* as a browsing text for the emotionally-mature adult who is too busy otherwise to spend time studying psychology.

JAMES D. ROBERTSON
Associate Professor of Applied Theology
Asbury Theological Seminary

From Scenes Like These, by Ethel Wallace. Philadelphia: Hathaway and Brothers, 1945. 223 pp. $2.00.

More amusement may be had by reading certain recent books on life in preachers' families, but for genuine appreciation of a Christian family, *From Scenes Like These* will be more satisfactory. *Get Thee Behind Me, Papa Was A Preacher* and others provided considerable entertainment, but they left those who cling to the "faith of their fathers" with a hurt because of the sly jibes, the amused superiority of the new generation at the naïveté of that faith. As one review says concerning the book under consideration, "Here are children who did not become

'sick of religion because they had too much.' They liked it and kept it."

The author, who uses her maiden name, is the wife of a Presbyterian clergyman and one-time director of Princeton Theological Seminary, Dr. Samuel G. Craig. She is a graduate of the University of Pennsylvania and has studied at other colleges, and is a member of the National League of American Pen Women and of the National Federation of Press Women.

"Life in a Christian Family," the subtitle of the book, is presented by character sketches of the grown-ups of the Wallace family, as well as of its dogs, and by incidents amusing, pathetic, joyous and tragic, that took place in the home and on travels. "Things of yesterday," which the author looks back to with fond recollections, are balanced by "things of today," which show how the training in a Christian atmosphere prepared the members of the family to meet life.

In contrast to the average modern family of three and one-half persons, this Christian family of a generation ago had beside the parents five children, a grandmother, a great aunt, and two older cousins. In commenting on this household the author says, "In spite of their size, families then seemed to get along better than they do now. . . . Nearly all of our little friends had grandmas and grandpas living with them — indeed a family without one didn't seem complete at all." The respect which these five children were taught for all the older members was probably a large factor in this harmony.

The author deals briefly with the effects on her family of two world wars, quoting several letters from her brother who was in both wars, and from his son who was in the second. In dealing with things of today she tells of her work in army camp hospitals. She is outspoken in her denunciation of pacificism, claiming that it is unScriptural and contrary to the spirit of both Testaments. The book expresses patriotic fervor that glories in those who go to fight for their country. Yet she questions concerning her nephew, "Is he ready for life or for death? Is he trusting his salvation not on what he will do to win the war but on the work of Christ? Are these boys who have grown up in an age of self gratification and worship of pleasure ready to be offered?"

For those who remember the happy days when family life was not disrupted by automobiles and the quest for excitement at the movies, but centered in the united activities of all the household, this book will afford pleasure and perhaps produce a bit of nostalgia for the "good old days." For those who are seeking amid difficulties to maintain an "old fashioned" Christian home with standards of righteousness and faith, this may give encouragement by showing that in this family the grace which sustained the older generation was held to by the younger and was sufficient to sustain them under vastly different circumstances of life. It is to be recommended for pleasant, wholesome, and easy reading.

ELIZABETH W. WARNER
Instructor in Social Studies
Asbury College

Asbury Theological Seminary

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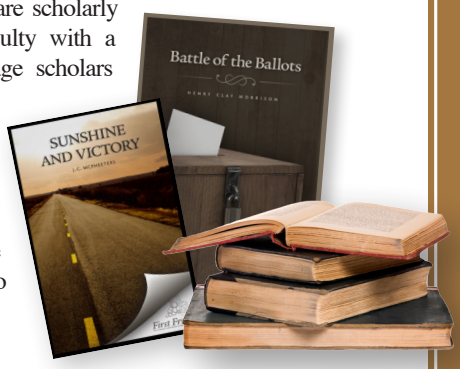
Under the auspices of B. L. Fisher Library, First Fruits Press is an online publishing arm of Asbury Theological Seminary. The goal is to make academic material freely available to scholars worldwide, and to share rare and valuable resources that would not otherwise be available for research. First Fruits publishes in five distinct areas: heritage materials, academic books, papers, books, and journals.

In the Journals section, back issues of The Asbury Journal will be digitized and so made available to a global audience. At the same time, we are excited to be working with several faculty members on developing professional, peer-reviewed, online journals that would be made freely available.

Much of this endeavor is made possible by the recent gift of the Kabis III scanner, one of the best available. The scanner can produce more than 2,900 pages an hour and features a special book cradle that is specifically designed to protect rare and fragile materials. The materials it produces will be available in ebook format, easy to download and search.

First Fruits Press will enable the library to share scholarly resources throughout the world, provide faculty with a platform to share their own work and engage scholars without the difficulties often encountered by print publishing. All the material will be freely available for online users, while those who wish to purchase a print copy for their libraries will be able to do so. First Fruits Press is just one way the B. L. Fisher Library is fulfilling the global vision of Asbury Theological Seminary to spread scriptural holiness throughout the world.



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